

Vins Depicts Soviet Religious

HOUSTON, Texas (BP) — The Soviet Secret police (KGB) has attempted to infiltrate Baptist and other Christian churches in Russia, and to blackmail Christian leaders to work for the Communist government within the church, Russian Reform Baptist dissident Georgi Vins charged here in a news conference.

The KGB planted electronic "bugs" in the homes of Reform Baptist leaders to learn church plans, added Vins, a major speaker at the 122nd meeting of the Southern Baptist Convention at the Summit.

Ironically, the electronic devices were made in the United States and sold to the KGB he claimed.

Vins, who was freed along with four other Russian dissidents two months ago in exchange for two convicted Soviet spies, also said that he believed the KGB intentionally detained his family in Moscow, preventing them from arriving in the United States as scheduled on June 14, in an effort to prevent him from addressing the convention messengers.

Vins' entire family, his mother, wife, five children, a niece and even a St. Bernard dog, were scheduled to arrive in New York City from Russia June 14, said Olin Robison, president of Middlebury College in Middlebury, Vt., where Vins and his family are to live temporarily.

Robison reported the Vins family was temporarily detained by Soviet officials in Moscow, causing them to miss their plane and delaying their arrival in the United States by at least 28 hours.

Vins said he spent one hour talking on the telephone to his family when they arrived in Frankfurt, Germany, and his

wife told him that he "must be in Houston, for this is more important than meeting your family."

Vins had been in prison for five years, from 1974-79, and had not seen his entire family for almost six years. He spent a year in hiding before he was arrested.

During the 90-minute news conference, translated by Peter Deyneka Jr., of the Slavic Gospel Association in Wheaton, Ill., Vins displayed photographic evidence of tor-



Georgi Vins

ture of Russian Baptists and other Christians in the Soviet Union.

About 40 Russian Baptists are now in prison in Russia for their faith, he said, adding that in the last 10 years, at least 10 Russian Baptists have become martyrs, tortured to death while in prison for their faith.

Vins said he was not beaten while in prison, but he was interrogated and oppressed psychologically.

The KGB, he explained, is "more subtle today than physical," and use torture only as a last resort.

"Primarily they (KGB) are trying to get into the church and thereby influence the whole Christian church and oppress the leaders of the church," he said.

Vins disagreed with claims by Baptist World Alliance officials that there is no need for smuggling Bibles into Russia, saying "there is an enormous need for Bibles in Russia."

He cited the fact that there are 260 million people in Russia, and many Russians want more Bibles. "Whoever is involved in getting Bibles into Russia is doing a good job," he said.

Vins, secretary of the Council of Churches of Evangelical Christians - Baptists (commonly called the Reform Baptists), was asked about leadership within the government-recognized All Union Council of Evangelical Christians-Baptists (AUCECB), specifically Michael Zhidkov and Alexi Bichkov who have spoken at many BWA meetings.

Answering the question about the integrity of Zhidkov and Bichkov with another question, Vins simply asked if they had ever told about persecution of Baptists in Russia when they spoke at religious gatherings. Then Vins cited

statistics, including the fact that between 1929 and 1940, at least 25,000 Baptist preachers were imprisoned in Russia, and 22,000 of them (including Vins' father) died there.

In Moscow, there is only one registered Christian house of worship for a city with 8 million people, yet Christians in Moscow are being persecuted by the Russian authorities, Vins added.

"Did they (Bichkov and Zhidkov) tell you of these things?" he asked.

"There are two sides to the church in Russia," Vins explained. "One side states there is religious freedom for Christians in Russia, and the other side tells of great persecution of Christians. The Soviet-controlled press and the authorities say there is full religious freedom in Russia, and this is what Bichkov and Zhidkov say. I will let you decide for yourself."

Vins said that Christians in America should be concerned about religious persecution in Russia, "for all of us as Christians make up one body. If one member of the body suffers, we all do. I feel Christians who are suffering in Russia should receive the prayers and support of Christians in the United States."

Asked what Christians can do to help oppose persecution in Russia, Vins said the most vital question is to strengthen the work of the persecuted Reform Baptist group which stands for the principle of separation of church and state.

He expressed deep appreciation for the human rights stand of President Carter, saying even non-Christians in Russia were grateful for Carter's stand on human rights.

"When Jimmy Carter was elected president of the Un-

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Bold Education

Colleges Face World View, Mission Action

By Dan Martin

GALVESTON, Texas (BP) — Baptist colleges have been challenged to instill a new world view and mission involvement among students, faculty and supporters.

Appeals for such a revamping were sounded during the National Conference on Bold Christian Education and Bold Missions, held here under the sponsorship of the Southern Baptist Education Commission.

For three days, more than 300 persons — educators, theologians, missions personnel, laypeople — discussed the implications of education and missions in a religiously pluralistic world.

"What we have attempted to do in this conference is make college administration and faculty more sensitive to the historical mission of the institutions and to communicate to the agencies (of the convention) that there is no rivalry between a missions em-

phasis and educational interests," said Arthur L. Walker, Jr., executive director-treasurer of the commission.

For three days, the participants heard addresses by educators, theologians, missions strategists and spokesmen from the Third World, pointing out that missions, education and a new view of the religiously pluralistic world is essential if Southern Baptists are to minister and evangelize in the last fifth of the Twentieth Century.

One of the highlights of the meeting was a session in which educators, theologians and representatives of Southern Baptist agencies discussed the implications of bold education and bold missions.

Topics ranged from factors in the contemporary world which influence missions and education to ways of fostering missionary spirit on college campuses to how Baptist schools can help in focusing attention on critical

issues in world missions.

Mission strategist Gerald H. Anderson of Ventnor, N. J., said: "Christians have no time to take up our cross and relax in a world with eleven times as many non-Christians as when Jesus Christ preached the Sermon on the Mount."

He added that Christians of North America have much to learn from Christians of other nations who are survived and maintained Christian witness through lifetimes of authoritarian government and religious pluralism.

Participants also heard an address from Orlando E. Costas, an internationally known Third World author and educator, who warned Southern Bap-

tists and other "First World" Christians that they should listen to believers who have "lived and witnessed in lands of the oppressed and persecuted." He said they should try to understand the religious and cultural traditions of Third World Christians.

Jesse Fletcher, president of Hardin-Simmons University, said a Baptist college's priority should be on its output of students with a world awareness, rather than on the input of recruitment and resources.

Fletcher asked, "What kind of church members will our students become? Do they come into our churches with a world view of missions involvement?"

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Retired Missionary Allowed To Continue Work In Turkey

RICHMOND, Va. (BP) — Retired Southern Baptist Missionary John Allen Moore will be allowed to serve as pastor of the American congregation in Ankara, Turkey, under certain conditions specified by the Turkish government.

Foreign Mission Board officials in Richmond said Moore had been granted a visa for one year if the

church will move off its rented property. The church cannot exist anywhere "on Turkish territory," the regulations state. This means meetings must take place in the American embassy or some similar place.

Moore reported that the embassy has agreed to help the church find suitable quarters.

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Messengers Reaffirm Scriptures Section Of Faith Statement

With minimum discussion, messengers to the Southern Baptist Convention approved the motion of Wayne Dehoney of Louisville, Ky., calling for a reaffirmation of the Scriptures section of the 1963 Baptist Faith and Message statement.

Adopted by the Convention in Kansas City the historical statement amounts to a declaration of the fundamental beliefs held by most Southern Baptists.

The 1963 statement also represents an updated version of a report of a committee which first presented it to the Convention in 1925.

Dehoney's motion, first presented to the Convention on Tuesday, apparently was inspired by a flap on biblical inerrancy (without error) — an issue which has raged at the Houston meeting.

Dehoney's original motion called for the Convention to reaffirm the 1963 Baptist Faith and Message statement which he said was adopted to "serve as information to the churches and agencies of the Southern Baptist Convention."

A key part of the statement, according to Dehoney, reads that the Bible "has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

Speaking to messengers Wednesday, Dehoney said he just returned from a press conference involving newly-elected Convention President Adrian Rogers, a strong proponent of biblical inerrancy.

Dehoney said Rogers told him he

51 Mississippi Students Serve In Home Missions

ATLANTA — Fifty-one students from Mississippi cities and colleges are serving as Southern Baptist Home Mission Board summer missionaries across the United States this summer.

They will join five students from other states who will serve in Mississippi in the 10-week missions program for college students.

A total of 1,491 students appointed through the Home Mission Board and Baptist Student Unions will work in all phases of home missions, supplementing the efforts of missionaries and churches.

Mississippi students include: Gary Crowell, Batesville, Blue Mountain College, Pennsylvania; Ronald Stupka, Benton, Clarke College, California; Regina Peyton, Biloxi, Al-

corn State University, Indiana; Agnes Shelby, Bolton, Utica Junior College, Michigan; Joseph Styron, Braxton, Clarke College, Oklahoma; Charles Rogers, Centerville, University of Southern Mississippi, the Northern Plains; Burton Schmitz, Carrollton, Clarke College, Missouri; Gary Arinder, Columbus, Blue Mountain College, Pennsylvania; Gary Owens, Corinth, Blue Mountain College, South Carolina; Canny Wilson, Corinth, Union University, Iowa; Tammy Lyon, Crystal Springs, Copiah-Lincoln Junior College, Ohio; Chris Myers, Daleville, Clarke College, California; Dorothy Beaver, Forest, Clarke College, California; Eula Mosby, Greenville, Coahoma Junior College, (Continued on page 3)

Churchmen in Spain

Journey Takes On Air Of Hitchcock Thriller

By Anne McWilliams

Thirty Mississippi Singing Churchmen on tour in Spain and other countries in Europe May 14-29 began every concert with "The Battle Hymn of the Republic" and everywhere found it best received of all their numbers.

They encountered a few problems, such as getting caught in a traffic jam when terrorists blew up a car in Madrid, having one passport stolen, and ten men being bumped from a plane's passenger list.

James Beasley of Crystal Springs discovered his passport missing from his pocket shortly after a streetcar ride in Madrid. Folks back home had joked about sending him on a "one-way trip." He thought for a while that was going to become a reality, but managed to get a new passport.

Wild Journey.

In Frankfurt, through some error,

ten of the 30 seats had been assigned to another party, so 10 Mississippians got bumped. An airline employee suggested, "A train leaves for Paris in 20 minutes." The train station was a long way from the airport, but the only alternative was for the men to stay in Frankfurt from Thursday until Sunday, the first day more air space would be available. By taking the subway and then doing some fast running they made the train, just barely, as it happened for once to be five minutes late.

Lloyd Mims, who speaks German and French, set one foot on the train step and told the conductor he was not moving it until the last man in the straggling line — George McFadin — arrived.

Eight hours later, at 11:30 p.m. in Paris, they joined the other 20 musicians who had presented a concert that

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Christian Citizenship is putting feet to our prayers.

OBSERVE CHRISTIAN CITIZENSHIP SUNDAY JULY 1, 1979

Sponsored by the Christian Life Commission of the Southern Baptist Convention



Mississippians Are Named To Convention Boards

Seven Mississippians were named to positions on boards and commissions during the Southern Baptist Convention in Houston. One was for a term expiring in 1984, and the others were for terms expiring in 1983.

Frank Gunn, pastor of First Church, Biloxi, was re-elected to the Board of Trustees of New Orleans Seminary as a local member for the term expiring in 1984.

Gene Triggs, a layman of Yazoo City, was re-elected to the Foreign Mission Board. Carl Savell, pastor of Woodville Heights Church, Jackson, is a new member of the Home Mission

Board. Louis F. Smith, pastor of First Church, Canton, was elected as a member of the Annuity Board. J. Ralph Noonkester, president of William Carey College, Hattiesburg, was named as a new member of the Education Commission. Norris L. Stampley, a layman of Jackson, was elected as a member of the Brotherhood Commission. And Pat Nowell, pastor of First Church, Tunica, was re-elected as a local member of the Brotherhood Commission.

Nominations for the members of the boards, commissions, and committees are made by the committee on boards. Elected to serve on this committee for the next year were Macklin W. Hubbell, pastor of First Church, Cleveland, and Mrs. Charles Tyler of Collins.

Serving on the committee on committees for this year were Clark Hensley, Jackson, executive director of the Mississippi Christian Life Commission, and Mrs. Carl Nelson, Pelahatchie, wife of the pastor of Pelahatchie Church.

Other Mississippians served on committees for this year's convention.

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America's Birthday Celebration

Consider this summer holiday, America, celebrate, sing out, lay aside complaints about high prices, taxes, politics—just remember to thank God for the Fourth of July. Ask Him to guide us, give honor to all the bold people who followed a dream, shaped and built a nation where liberty and justice triumph.

Look around, see the flags unfurled, flying high, triple-colored, red, white and blue symbolizing freedom. Watch the faces of Americans light up as they view parades—turn their eyes to natural things like a daisy's whiteness, a crimson poppy, the blue of sky, baseball's green diamond.

Listen to the sounds of a free country—hear the jet's boom, hum of a farmer's tractor, a factory's whistle, tugboats bellowing, neighbors talking; let your ears be tuned to the pealing of church bells, reach for a new star.

—Eunice Barnes Pascagoula, MS

SBC President's Address . . .

Bold Mission Thrust: While It Is Yet Day . . .

By Jimmy R. Allen

The story of the man born blind opens with the age old question of the problem of evil and suffering in human experience. It closes with a man transformed both in physical and spiritual sight bucking the tides of the uncaring and twisted system of his day because of his new found faith in Jesus Christ. The disciples posed the question of "why" about human pain and penalty. They wanted to find someone to blame . . . either the parents or foreknowledge of the man's future sin. But the force of the Greek words is that Jesus brushed aside the question of "why" to get to the more pressing question of what to do about it. "Neither . . . but I must work the works of him who sent me while it is yet day for night cometh." In this experience Jesus reveals to all of us for all time that God is more involved in the urgency of our present tense pain and our future tense potential than in ferreting out past tense causes for our darkness. A hurting world needs not explanations but transformation. While it is yet day . . . night cometh.

As Southern Baptist Christians we stand at a unique moment in history. Blessed by God with resources beyond our comprehension, we have been led by Him to become the largest evangelical body in the most powerful nation on the earth. The fresh movings of God among us remind us that our resources are greater than our wealth of talent, personnel, and money. The kind of darkness we face will not be overcome simply by will power or willingness to work. It must be "Not by power nor by might but by my name saith the Lord of hosts." It is my profound conviction that God's Spirit is at work among us opening doors undreamed of in previous days.

I. The Challenge of the Darkness

Look with me at the challenge of the darkness. The darkness which suffocated the hopes of the man born blind curses contemporary man. Ray Summers reminds us in his new study of John's Gospel that the darkness is not just the absence of light. It is a malignant force attacking light. It is evil fogging our vision like the smog which chokes life from the weak and the young. It is the darkness of sin.

1. Darkness As Curse

We are born under its curse. We are born into a world with the image and capacity for God scarred, defaced, and damaged in us by the DARKNESS. We live out our groping, seeking, asking lives stumbling down roads we don't understand, lonely for a touch we can't feel, angry at ourselves and our circumstances over hungers we can't satisfy because of the DARKNESS.

Whole societies know its curse. People are plundered and brutally murdered in the Ugandas of our world because of the Idi Amins of our world . . . and the DARKNESS.

Terrorists toss bombs and kill innocent children while crime rates spiral and prisons are packed with brutalizing overcrowding . . . BECAUSE OF THE DARKNESS.

Ghettos grow despite a rhetoric of concern and children have their hopes crushed by inadequate education, uncrossable barriers, and decreasing opportunities . . . BECAUSE OF THE DARKNESS.

Television tubes transmit twisted sexuality, rejection of the sanctity of marriages, violence as a way of life . . . BECAUSE OF THE DARKNESS.

Men gather in bedsheets to chant their racist diatribes despite the stated commitments of our society toward racial justice and harmony . . . BECAUSE OF THE DARKNESS.

Children and old people die around the world for lack of food which does exist or could exist because selfishness and greed keep us immobilized IN THE DARKNESS.

It is the Malignant Darkness of Sin. It shows up in greed, pride, rebellion, lethargy, hate, filth, envy, strife. . . But the core of it . . . the heart of it . . . is Sin. We were born in it. We contend with it. We cannot in our strength alone solve it.

But to Paul's anguished cry, "Who shall deliver me from this body of death," Heaven answers, "Jesus Christ our Lord." The curse of darkness meets its match in Jesus Christ who is working "while it is yet day, for night cometh."

2. Darkness As Challenge

The darkness is not simply curse, it is also challenge. In the strategy of God, Light comes to combat Darkness. John says the darkness could not carry the day. "Why? Because where sin abounds, grace also abounds. The intensity of the pain signals the powerful presence of His healing power. It is in the very passionate struggle against light that the eye of faith perceives the prelude to victory.

The very fact that the darkness IS is a challenge. God is up to something among us. In the words of Nehemiah, "We are doing a great work and will not come down." He is calling us as Southern Baptist Christians to be a flashpoint in spiritual awakening with which he is seeking to sweep our world.

II. The Choice of Materials to Transmit His Transforming Touch

The Miracle of it . . . the wonder of it . . . is that Christ has chosen such commonplace materials as us to be His instruments in spiritual awakening. The

heart of Bold Mission Thrust is that we are the instruments of His Holy Spirit to share His powerful and life changing touch with the world.

Look at the actions of Jesus in the Scripture. He healed the blind man not with some dramatic stroke from the sky, not with an answer by fire and dazzling display, not with some mysterious material from heaven. He stoops down and makes clay from spit and dirt. Don't be offended by it. It may sound unsanitary and crude, but there is an important insight here. In the very beginning God fashioned us from clay. Jesus moves with the clay, the most commonplace of material, to fashion the transformation which will be completed by an act of faith in the blind man as he washes in the pool of Siloam.

The wonder of God's working is that he uses us . . . sinners, flawed and faltering, and often failing as His messengers. He touches us. He transforms us. He commissions us. As we come to be pliable in His hands, He transmits through us by the power of the Holy Spirit the occasions for faith response which means sight for the blind, liberty for the captives, hope for the despairing, forgiveness for the guilty, life for those sentenced to eternal death. No one said it better than D. T. Niles of Ceylon, "Evangelism is one beggar telling another beggar where the food is."

Where there is not victory and baptisms are dropping, there is a work of God in burdening his people. He is creating the yearning which is prelude to revival. He is moving to quicken lagging steps.

III. The Commitment Necessary to Claim His Promises While It Is Yet Day

Let us see what is necessary for us to claim His promise of transformation while it is yet day. The essence of that requirement is COMMITMENT. It may take various forms and demand various actions, but the bottom line of Bold Mission Thrust is commitment.

1. The Commitment of Faith

The blind man had to believe enough to act. He did not understand all of the claims of Christ. He did not even know for sure how the process worked. He simply knew that his agony was deep and the promise was made. He acted in obedience to the command. And God moved. It is thus with us. No man's mind can comprehend all the workings of God. He is greater than we can contain in our tiny minds. Therefore, He has come. The Word becoming flesh and dwelling among us. He commands us to go. We go with His truth because we believe His message. The proof is in the results. Sight . . . insight . . . life . . . hope . . . joy . . . forgiveness . . . peace. We act on His command.

Why are we so involved in missions, ministry, evangelism? Not just so a religious organization can grow . . . not just so we can convince people of our way of life . . . not to proselytize . . . but because the God who has made us, and bought us, and changed us has charged us with the task. We go because we are told to do so. It is a commitment of faith.

2. The Commitment to a Priority

The blind man was obsessed with one thing . . . Jesus and what Jesus wanted him to do with his newfound sight. It is out of that gratitude that our priority is formed. He has led us to it. As Southern Baptist Christians in this time and season, that priority is Bold Mission Thrust . . . while it is yet day. Refusing to dissipate our energies, to

follow false trails, to be divided and conquered, we should be concentrating all we have on His commission to us. We must not sacrifice the best on the altar of the good. As I perceive it, we are being pressed by good and sincere people right now to alter our agenda from Bold Mission Thrust. In this very crucial time of gathering momentum toward increased mission lives, increased mission giving, increased mission praying, some want to change our agenda from missions to orthodoxy. We must resist that temptation. We must remain a Bible-believing, Bible-sharing, Bible-obeying people committed to the Lordship of Christ. The Bible says, "Go ye into all the world and preach the gospel to every creature." When Simon Peter suggested an alternative agenda to Jesus, He said, that the voice is the voice of a friend but the message is the message of the enemy.

3. The Commitment for Confrontation

The blind man could see. It was a revolutionizing moment in his life, but he was immediately thrown into confrontation with the powers of his world. They were trapped in an empty and dead religion. The rules were more important than the results. They were people of privilege and power. That was being threatened by a power they could not control. He was forced of conscience to bear witness to the truth. He had experienced it. He knew it to be true. He confronted them . . . abandoned by his parents who should have rejoiced with him, forsaken of his friends who suddenly forgot who he was, he stood alone. But it was worth it. He could see. Jesus did it. He would live out his gratitude whatever that cost.

As contemporary Christians com-

mitted to a world wide Bold Mission Thrust, we must take our stand against tyranny and for human rights. We are committed as Baptists to freedom of human conscience. It is essential to our understanding of the nature of the religious response. Wherever systems of power deny it, we must communicate our concern in the strongest of terms.

I am thankful that the reinterpretation of the law in Israel has blunted the threat of discrimination against Christians in that country about which we were all so concerned when we gathered a year ago. Now we must be concerned also about other countries such as Indonesia and India which are dealing with the same kind of pressures to abort the freedom of Christian witnessing in their lands. Responsible Christian witnessing requires confrontation over basic God-given rights of freedom of conscience.

As contemporary Christians committed to a world-wide Bold Mission Thrust, we must take our stand for human survival. We have made significant strides in our own efforts to raise consciousness about world hunger and to channel resources into direct ministry of helping people help themselves to raise, secure, and distribute food.

Human survival is wrapped up in the problem of nuclear war. We are facing one of the most emotional debates of our recent history over the wisest way to meeting competition from other nations and systems. The costly and dangerous nuclear arms race must be brought under some kind of orderly limitation. I call on you to study seriously and carefully that complex issue. I have done so. I am personally convinced that the effort in that direction in the strategic arms limitation

treaty is a step in the right direction.

4. The Commitment Is Our Lives: Time, Energy, and Possessions

The final picture of the blind man is a seeing man on his knees before Jesus saying "Lord I believe." He is totally at the disposal of the one who has set him free of the darkness. Bold Mission Thrust is the occasion for us to break out of the past patterns of part time commitment into a new intensity of missions.

It is not a time for business as usual so we will not be trapped in yesterday's patterns. We will utilize technology to share the gospel. We will move with our hands to touch hurting people all over our nation and our world. We will call our churches to new visions of growth and development. We will claim neighborhoods, cities, states, and nations for our Lord.

Conclusion

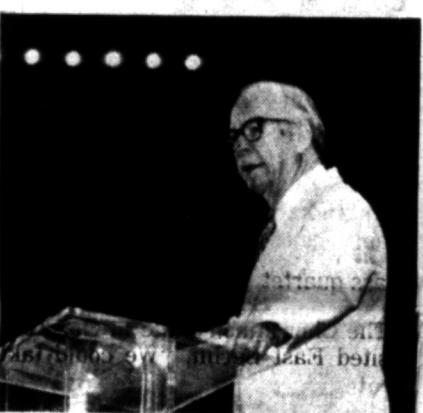
The key to it all is that time is running out. Jesus says it in the fateful words about His own brief time here . . . "While it is yet day for night cometh." Don't you sense it . . . the grains of sand are running quickly through the eternal hour glass. Time is running out. The frenzy of the eternal grandstands is felt by us on the playing field of this age.

But the call to us is not for panic reaction. We are not to be paralyzed by fear. We are not to be hyped up by artificial spiritual adrenalin. We are to deal with life one moment at a time. No time should be lost. No energy should be wasted. No task for God should be postponed. He calls us to join Him in harvest, in awakening, in revival, in mission. Night cometh. But it's not here yet. Let us claim His power and victory . . . while it is yet day.

Mississippians At The SBC



First Church, Jackson, Pastor Frank Pollard nominates Bill Self for president.



Owen Cooper of Yazoo City was among the past presidents.



Northminster Church, Jackson, Pastor John Claypool spoke for the Christian Life Commission report. He is chairman.



Mr. and Mrs. Bryant Cummings, left, are checked in at the convention by J. B. Fowler, third from right of the credentials committee. Next to Fowler is Mrs. Fowler, and at right is Mrs. Herbert Garrett of Spartanburg, S. C. Cummings is director of the Mississippi Sunday School Department, and Fowler is pastor of First Church, McComb.

"SBC Must Tell Women Of Difficulties Faced"

By Bracey Campbell

HOUSTON — A professor in social work education at Southern Baptist Theological Seminary at Louisville, Ky., called on the Southern Baptist Convention here to take steps to make young women aware of the difficulties facing them if they answer God's call to enter denominational work.

Anne Davis told 300 participants at a dinner for women in church-related vocations that too many girls come to Baptist seminaries thinking an education will guarantee them a place in denominational or church life.

"Our denomination in its literature and through other processes must begin earlier to acquaint young women called of God to what may be in store for them if they answer that call," Davis said.

She said the reality of the difficulty of a woman getting the position she thinks she has been called for — and then trained to fill — often does not strike until late in the seminary process.

"I have a lot of young women in my classes wondering what they are going to do," she said. "The idea that they will be guaranteed placement upon completion of their seminary work just does not work."

Davis said she thinks it is "more difficult — much more difficult" for a woman to pursue a Southern Baptist career today than it was 20 years ago. "It was easier for me when I started, because people weren't looking for me."

The dinner meeting was held as part of the annual meeting of the Woman's Missionary Union. It grew out of an inter-agency consultation on women in church-related vocations last September in Nashville.

Laura Fry, evangelism consultant with women for the Home Mission Board in Atlanta, said women need to become more conscious of the role they can assume in Southern Baptist life.

Too often, women are ruled out of jobs just because they have always been occupied by a man, she contended.

"Just the suggestion that it could be filled by a woman often opens doors. In my pilgrimage thus far with

God's leading, I have learned that he is constantly preparing us for the next step he wants us to take. We may not understand now why we are experiencing what we are, but we must trust that he is growing us for that next step.

"As a woman in a church-related vocation, I have learned both patience and persistence."

Fry said women must be patient.

"At the same time, we must be sensitive to the appropriate moment for Spirit-led persistence and aggressiveness with human beings that he brings into our lives."

Carolyn Weatherford, executive director of WMU, called the dinner a continuation of the WMU role of helping women find their places in church and denominational life.

"Today we can no longer say, 'here am I, Lord, send my brother,' she said.

Weatherford said she was certainly "open" to exploring the possibility of making similar dinners an annual event at the conventions.

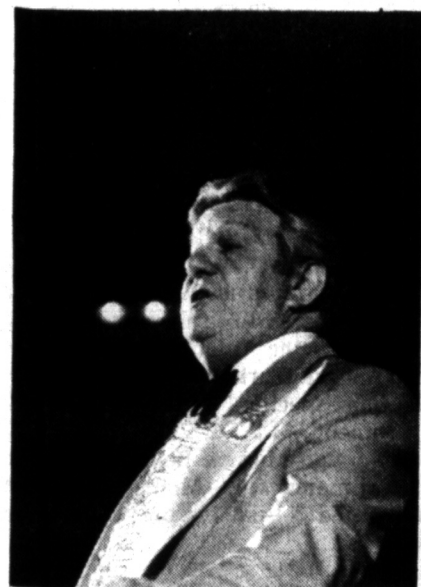
"We hear from women all over the country expressing their desires for help in seeking to follow God's will in their lives."

Baddley, North To Write Lesson Commentaries

W. Thomas Baddley, pastor of First Church, Brandon, and Ed North, pastor of First Church, Quitman, will be the writers for the Sunday School lesson commentaries for the next six months.

Baddley will write the commentary for the Life and Work Series, and North will be the commentary writer for the Uniform Lesson Series.

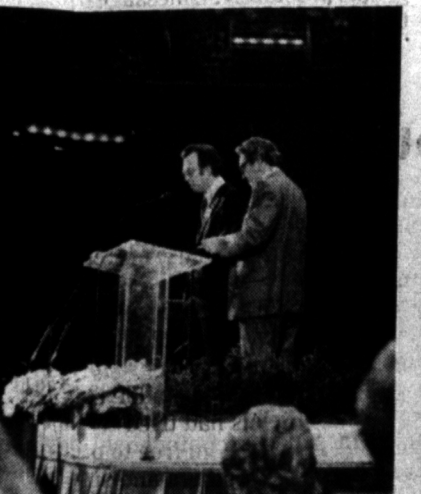
During the past six months the writers have been Joe McKeever, pastor of First Church, Columbus, for the Life and Work Series and Larry Kennedy, pastor of First Church, Laurel, for the Uniform Series.



Jerry Clower of Yazoo City received a standing ovation.



Susan Washburn of Blue Mountain addresses the WMU annual meeting in Houston.



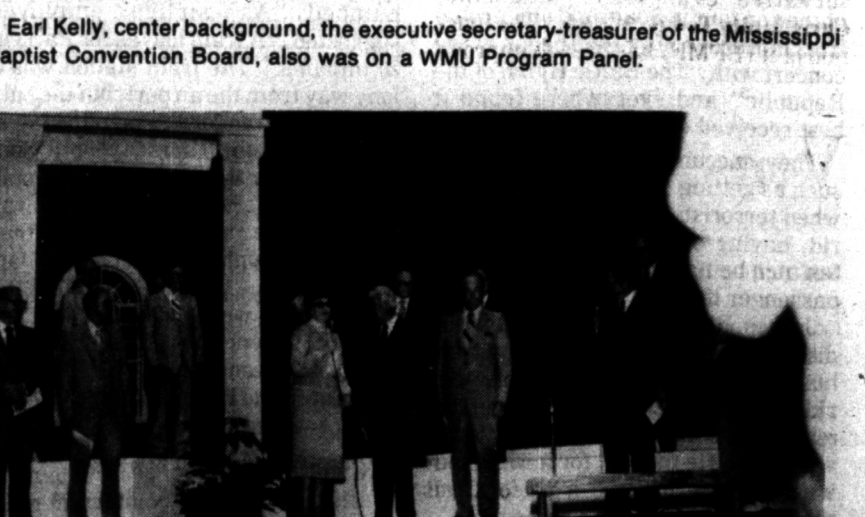
Ridgeland, First, Pastor Everett Martin introduces a motion as President Jimmy Allen listens.



Susan Washburn, left, who will be a high school senior in Blue Mountain next fall, was one of six Acteens at the Woman's Missionary Union annual meeting to serve as pages. The six make up the national Acteens Panel. With Susan at a breakfast in honor of the Acteens is Marjean Patterson, Mississippi WMU director.



Frank Pollard, second from left, pastor of First Church, Jackson, was on a panel during the WMU meeting.



Earl Kelly, center background, the executive secretary-treasurer of the Mississippi Baptist Convention Board, also was on a WMU Program Panel.

Executive Committee Chairman Brooks Wester Of Mississippi



Wester presents plaques... to Porter Routh, retiring executive secretary-treasurer... To Baker James Cauthen, soon to retire as executive secretary of the Foreign Mission Board.



Introduces the new executive secretary and his wife, Dr. and Mrs. Harold Bennett, to the Southern Baptist Convention.



To Paul Stevens, Mississippi native soon to retire as president of the Radio and Television Commission.

Scott Rallies SBC To Togetherness

By Judy Touchton
HOUSTON, Texas (BP) — Emanuel Scott, the only black man to address the Southern Baptist Convention in a three-day meeting at the Summit, rallied the denomination to togetherness and unity.

Scott, pastor of the 200-member downtown Los Angeles Calvary Baptist Church, dually aligned with Southern Baptists and the National Baptist Convention, Inc., received a standing ovation from the crowd before ever saying a word.

In 45 minutes — in a sermon designed to last into eternity, as Scott called it — he said the Bible, the nature of the universe and the nature of God mandate togetherness.

"We experience disease and difficulty, crises and calamity, population and overt infanticide all vigorously, ruthlessly attacking the human family."

Conservative Group May Drop Use Of Its Name

HOUSTON, — The Baptist Faith and Message Fellowship may drop use of its controversial name, an executive of the conservative religious organization revealed this afternoon.

"We discussed in our board meeting today at noon whether to delete the phrase Baptist Faith and Message Fellowship, and to operate under the Southern Baptist Journal," said Bill Powell, executive director of the organization and editor of the magazine. The meeting was closed to the public.

"Baptist Faith and Message Fellowship has become a whipping boy, a scapegoat," he added. "Progress has been made and because of the progress, there seems to be no advantage in continuing with the name."

BFMF has been described as an independent group dedicated to advocacy of biblical inerrancy (without error) and seeking out of Southern Baptist liberals.

Lindsell President
Harold Lindsell, president of the group and a former editor of the conservative evangelical magazine, *Christianity Today*, added: "The function of it (BFMF) has been to improve

the situation in the Southern (sic) convention. As far as I am concerned, the executives of BFMF should give most serious consideration to the question whether or not the function for which they have been created has been fulfilled. I think that is a very good thing that should happen."

He added: "It is my opinion that the foundation has been laid in such a way that the issues are clear so that it would not trouble me in the least if the BFMF went out of business."

Fire of Controversy
Lindsell, who lit a fire of controversy with a book which names people he thinks are theological liberals within the SBC, added: "I do not think the problem is resolved but the foundation has been laid. BFMF was not created to be a political agency. The issue has been aired and made clear at this point."

He said there are a "substantial number of groups at work on this issue," and names Dallas Baptist pastor, W. A. Criswell, Evangelist James Robison of Hurst, Texas, Houston appellate judge Paul Pressler and Dallas Bible institute director Paige Patterson as "formidable groups."

Revival Results Good News Mississippi

This is a partial listing of April Revival Results. More results will be printed in future issues.

Copiah			Lafayette		
Church	Additions By Letter	Additions By Baptism	Church	Additions By Letter	Additions By Baptism
Crystal Springs	0	4	Anchor	7	3
First	4	10	New Elbethel	1	0
Hazlehurst, First	2	2	New Prospect	0	2
(By statement)	2	2	North Oxford	3	5
Highland	0	4	Oxford, First	2	4
New Providence	0	4	Taylor	2	0
New Zion	1	1	Temple		
Wesson	4	2	Heights	2	0
TOTAL	11	23	TOTAL	17	14

Attala		
Church	Additions By Letter	Additions By Baptism
County Line	0	1
Ethel	0	7
Kosciusko First	1	3
Kosciusko		
Parkway	1	4
New Salem	0	1
Peeler Memorial	0	1
Sand Hill	1	1
TOTAL	3	18

Prentiss		
Church	Additions By Letter	Additions By Baptism
Booneville, First	2	0
Calvary	2	4
East Booneville	3	1
Gaston	3	2
Ingram	0	2
Mt. Olive	1	0
Oak Hill	0	2
Thrasher	0	11
Tuscumbia	1	4
Wheeler	0	2
TOTAL	12	28

Since the Conference begins on a Tuesday, there should be little problem for arriving travelers. The Conference ends on Saturday. Drivers should make a point of filling up on Friday in preparation for departure.

Conference-goers in Kansas City will be encouraged to ride the public transit shuttle bus, which will convey Acteens and leaders from approved hotels to the convention center and back. The cost of the shuttle bus pass is \$3.00 and will be honored for the entire Conference.

The Conference will be held in Bartle Hall in downtown Kansas City, Mo. No Acteens events have been planned for the Kemper Arena, where the roof collapsed June 4.

SBC Giving Tops \$87 Million

NASHVILLE, Tenn. (BP) — Southern Baptists contributed \$87,951,588 to national mission causes during the first eight months of the 1978-79 fiscal year, according to figures compiled by the denomination's Executive Committee.

That figure, which is 10.01 percent ahead of the same point last year, includes \$42,024,876 in undesignated contributions to the national Cooperative Program unified budget, and another \$45,926,712 in designated contributions.

The undesignated Cooperative Program portion is 11.05 percent ahead of the same point last year and the designated portion, which includes mainly the Lottie Moon and Annie Armstrong mission offerings, is 9.08 percent ahead. The Cooperative Program portion is about one-third of the contributions of SBC churches received by state Baptist conventions.

For the month of May, the eighth month in the fiscal year, total giving amounted to \$11,112,077, only 1.35 percent ahead of last May. That breaks down into \$5,107,888 Cooperative Program (7.87 percent ahead) and \$6,004,189 in designated giving (3.61 percent behind last May).

With four months to go in the 1978-79 fiscal year, the Southern Baptist Convention's Cooperative Program budget needs \$21,975,124 to reach its \$64 million basic operating and capital needs goal. The total budget is \$75 million, which includes \$11 million in Bold Mission Thrust challenge funds.

Bold Mission Thrust is the SBC's goal to proclaim the message of Christ to the entire world by the year 2000.

(Continued from Page 1)
night with a brass duet instead of a brass quartet.

East Berlin.
The Churchmen while in Germany visited East Berlin. "We could take photographs only in designated places," Sellers said. "And there were lines everywhere, at bakeries, drug stores, grocery stores."

Their guide, a young woman, they assumed was a Communist. Instead of singing for her on the bus they waited until seated in a restaurant and asked, "May we sing for you?" Thus they were able to sing in a public place, such songs as "Battle Hymn of the Republic," "Come We That Love The Lord," "Onward Christian Soldiers," "A New Heart Will I Give You," and "Almighty God of Our Fathers."

"Even the workers came out of the kitchen to listen," Sellers recalls. He said, of the whole trip, there is one photograph he failed to get, that would have been the prize of a lifetime. As the bus was leaving the East Berlin restaurant, the employees crowded into the doorway, among them an old woman and a young girl. They stood, their faces blank until the guide turned her back to them. Then instantly they

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51 Mississippi Students Serve In Home Missions

(Continued from Page 1)

Washington, D. C.; Sally Sandifer, Harrisville, Copiah-Lincoln Junior College, Ohio; Charles Henderson, Hernando, Ouachita Baptist University, Kansas and Nebraska; and Demetria Koleas, Horn Lake, Delta State University, New York;

Several Jackson natives will be serving as summer missionaries. They include: Robin McKee, Mississippi College, Kentucky; Becky Ratliff, Mississippi State University, Alaska; Robert Virden, Mississippi College, California; and Joyce Williams, Mississippi University for Women, California.

Also serving are: Pamela Forbes, Kokomo, University of Southern Mississippi, Georgia; Linda Jones, Lambert, Northwest Junior College, Pennsylvania and New Jersey; Boyd Smith, Lambert, Northwest Mississippi Junior College, California; Patsy Collins, Laurel, William Carey College, New England; William Barrett, Lexington, University of Southern Mississippi, Florida; Ouida Fulgham, Mathiston, Blue Mountain College, Indiana; Kim Calhoun, Mendenhall, Mars Hill College, New York; Annis McQueen, Mendenhall, Copiah-Lincoln Junior College, Florida; Judith Chandler, Meridian, William Carey College, New England; Mary Snowden, Meridian, William Carey College, Minnesota and Wisconsin; Zelma Gordon, Morton, Clarke College, Maryland; Terri Pigott, Natchez, Louisiana College, New England; Willie Watts, Newton, Clarke College, California; Isiah Haywood, Nitta Yuma, Coahoma Junior College, California; Isiah Haywood, Nittacagoula, William Carey College, New York; Yvonne Larcholey, Pheba, Jackson State University, Illinois; and Gina Dye, Pontotoc, Itawamba Junior College, New York.

Others from Mississippi who will serve this summer are: Mary McMil-

lan, Poplarville, Pearl River Junior College, New Mexico; John Hankins, Senatobia, Northwest Mississippi Junior College, Maryland; Georgia Lyon, Senatobia, Northwest Mississippi Junior College, Iowa; Susan Johnson, Southaven, Union University, California; Amy Pitts, Terry, Clarke College, Mexico; India Ballard, Tupelo, Mississippi College, South Carolina; Richard Howe, Tupelo, Mississippi College, Pennsylvania and New Jersey; Jacqueline Foxworth, Tylertown, Southwest Mississippi Junior College, California; Glynda Hall, Verona; Blue Mountain College, California; Tommie Dotsen, Vicksburg, Utica Junior College, New York; Angela Davis, Waynesboro, Blue Mountain College, Minnesota and Wisconsin; and Carolyn Corley, Winona, Blue Mountain College, Maryland.

Mississippi will host five students from other states assisting in mission situation here this summer. They include: Claudia Bulgerin, Southwest Texas State University, Texas, and Carole Farrar, Furman University, South Carolina, both of whom will serve in Bude. Also in the state will be Roy Oates, Grayson County, Junior College, Texas, Bay St. Louis; Patricia DeWitt, Missouri Southern State College, Missouri; Percy Quin State Park, McComb; and Marylou Bors, Southwest Baptist College, Ohio, Greenwood.

Boards

(Continued from Page 1)

On the credentials committee was J. B. Fowler, pastor of First Church, McComb. On the resolutions committee was Charles Myers, pastor of Alta Woods Church, Jackson. On the tellers committee was John R. Claypool, pastor of Northminster Church, Jackson.

Journey To Spain Takes Air Of Hitchcock Thriller

(Continued from Page 1)

began to smile and wave frantically, and tears rolled down the old woman's cheeks.

Spain.

Leroy Yarbrough, choral professor at New Orleans Seminary, was guest conductor. Singing Yarbrough's original arrangement of "What the World Needs Now Is Love, Sweet Love," the men would go out into the audience and shake hands. "This personal touch always brought a warm response from the listeners," said Bill Sellers, one of the Singing Churchmen.

Extra features of the concerts were a brass quartet (two trombones and two trumpets) and handbells. The bells, bought by the Churchmen and the churches they represented, were left in Spain with Missionary Kathy McNair, for use in mission work there. Also First Church, Brandon, sent rhythm instruments to Kathy for use with her children's choirs at First Baptist Church, Madrid.

The Churchmen sang in churches, cultural centers, conservatories, subway stations, cathedrals, parks, and public auditoriums. Errol Simmons, missionary coordinator of the concerts in Spain, said, "The tour was concentrated in the Andalusian region where Baptist choirs have never travelled.

Though sponsoring churches only have from 40 to 70 members each, attendance at the concerts was from 200 to 500."

He added, "In large cities such as Jaen, Granada, Cordoba, and Seville, where Baptist work is in its beginning stages, the Singing Churchmen helped to give Baptists a public identity and presented a positive witness through music."

The thirty men who went were J. M. Wood, tour leader, Perry Robinson, Dan Guest, Ray Burke, Leroy Yarbrough, Graham Smith, Jimmy Bilbo, Jim Smith, James Beasley, Herman Milner, Dewayne Tanton, Danny Jones, Gary Anglin, Lee Gordon, Bill Sellers, Farley Earnest, Gary Gregg, Rick Munn, George McFadin, Dan Hall, Michael Burt, Arnold Bridges, Earl Sylvest, J. T. Hannaford, Lloyd Mims, Jimmy Cutrell, Allen Hill, Ronnie Parker, Jim Watson, and Tommy Howard.

In Spain they rode on chartered buses, and did have time for a visit to the Alhambra and, for some, the bull fights. ("We went to the bull fights on a Saturday night — not on a Sunday," Sellers stressed.)

Both Sundays they sang in Madrid at Immanuel Baptist Church, the Buen Pastor Church, and First Baptist Church, where Kathy McNair is organist and graded choir coordinator and at the Protestant Chapel at the Torrejon Air Force Base.

Other concerts in Spain were at the Jaen Cultural Center; in Granada at the American University; in Seville at the Conservatory of Music; and in Cordoba at the Civic Auditorium. John McNair, missionary and university professor, traveled with the group.

In other countries they sang at the First Baptist Church of West Berlin, at both English and German-speaking services, and in the English language Baptist Church in Paris. In London they gave an impromptu concert in St. Paul's Cathedral.

Of the 22 numbers in their repertoire they had learned to sing eight in Spanish: "Onward Christian Soldiers," "How Great Thou Art," "Because He Lives," "Share His Love," "Victory in Jesus," "More Love To Thee," "I Love Thee," and "People to People."

Mission Trip To Honduras

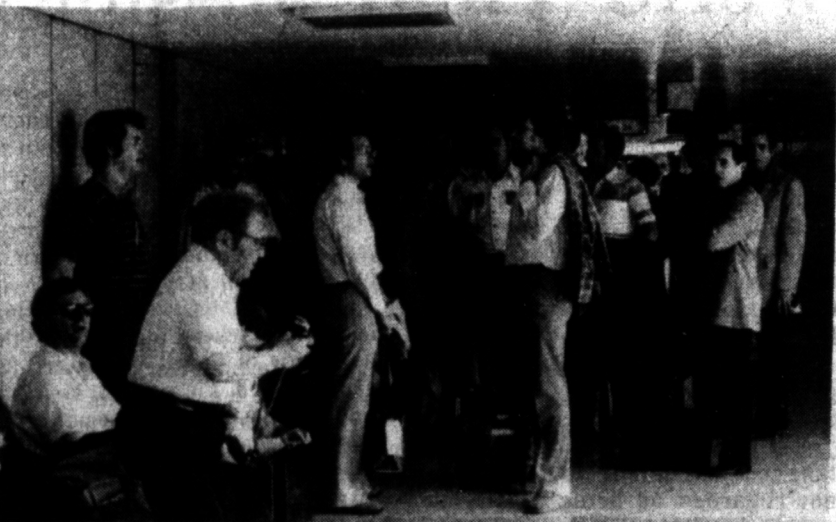
The Carterville Church of Petal, (Lebanon Association) is sponsoring a mission trip to the Honduras Baptist Dental Mission July 7-14.

Twelve men and three women from the church will be involved in building a Bible Institute building, as well as a direct missionary ministry to the people of Honduras.

This mission trip is one of several mission activities Carterville has planned as an active participant in the Bold Mission emphasis of the Southern Baptist Convention.



The Mississippi Singing Churchmen visited First Church, Madrid, and sang there on a Sunday evening.



The Mississippi Singing Churchmen wait for a plane at the airport in London.

Vins Depicts Soviet Religious

(Continued from Page 1)

ited States, Baptists in the Soviet Union rejoiced that their brother in the faith had been elected to such a high position," Vins said. "We thank God for President Carter's stand on human rights."

Asked if his comments publicly about persecution of Christians in Russia might cause Russian authorities to intensify oppression of Christians, Vins claimed it would help rather than hurt. "The more information we give to the world, the more we pray for Christians in Russia, the better off they will be."

He said that his own situation improved dramatically in prison in 1976 after Congressman John Buchanan, a Baptist pastor and Republican, introduced a resolution in the House of Representatives calling for Vins' release.

Asked if he regrets that the BWA recognizes the official All Union Council, Vins said what he would like to see is BWA recognition of the Reform Baptist group as well.

"They have already recognized me," he added. Vins said that the Soviet officials had tried to "seal my lips" but now he thanks God that "I am free to preach the gospel and tell others about my brothers and sisters who are trying to preach the gospel in difficult circumstances in Russia."

Vins attributed his freedom to "an answer to prayer."

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Southern Baptist Convention . . .

Could Be Historic Milestone

Southern Baptists may have passed one of their most historic milestones when, at the Southern Baptist Convention in Houston this year, they spelled out what they mean when they talk about the truth of the Bible.

The passage of a motion to reaffirm the 1963 Statement of Baptist Faith and Message and the discussion of the motion prior to its passing, along with the overwhelming nature of the vote, left no doubt that Southern Baptists are talking about the entire Bible when they point to the portion on Scripture of the Statement of Baptist Faith and Message. The portion says that the Bible has "truth, without any mixture of error, for its matter."

For some years one group of Baptists has accused another group of holding that it is only the truth that is contained within the Bible, not the entire Bible, that is without error, which could mean that sections of the Bible might contain error. Thus began the effort of the first group to insist that Baptists should declare their acceptance of the Bible as inerrant.

The other group has said very little except to indicate that they had no desire to be forced into a mold.

Issue Settled

Now the issue has been settled. It behooves those who have insisted on an inerrant Bible statement to believe those others who now have demonstrated that they have believed it all along also. On the other hand, it also behooves all Southern Baptists to accept at face value the statements of a new president of the convention who without question was nominated because of his belief in the inerrancy of the Scriptures.

And it might be well for all to realize that the great mass of Baptists knew very little if anything of the struggle, cared very little about it if they were aware of it, and believed the Bible anyway in its entirety because of their faith in the author.

When all the exterior is pulled away and the heart of the matter is revealed, it seems that the real issue has been creedalism. One camp has been insisting that there has to be a rigid line drawn in biblical belief. The other has finally said that it believes in an inerrant Bible also but it continues to refuse to be forced into a creed. Harold Lindsey, the president of the Baptist Faith and Message Fellowship who has been leading one faction of those insisting on a creed, has admitted to

being a creedalist. He says that for Southern Baptists to claim that we are not creedalists is "baloney."

The messengers to the convention didn't agree; and in the end it was the non-creedalists who won out. They refused to be thrown into an uproar over the professors in their seminaries and determined that if there are to be investigations they would have to be handled through the trustees. When the presidents of the six seminaries finished their reports to the messengers, the body gave them a standing ovation. The presidents, incidentally, pointed out that professors are required to sign a statement of their adherence to the Statement of Baptist Faith and Message at five of the seminaries. At the sixth, Southern, a statement known as an abstract of principles is required by the charter of the school, and it is said to be even more of a conservative statement than the other.

The resolution of the inerrancy question came early in the convention proceedings when former president Wayne Dehoney of Kentucky submitted the motion for reaffirmation of the statement of 1963 and then collaborated with new president Adrian Rogers on a joint statement of understanding that led to its overwhelming passage.

Get on with Business

So that issue is settled. We must all realize that it is settled and get on about our business. We need spend no more time arguing about what the Bible says. We now must let it speak to us all as it will and move together to put its truths into action.

Baptists are not a creedal people. Perhaps we would avoid a great number of problems if we were, but we cannot be. Perhaps we will have a few in our ranks whose beliefs are somewhat more liberal than others, but we may have to accept that. We cannot give up being Baptists in order to purge our ranks. We must have faith that over the long haul the beliefs of Baptists will be kept strong simply because we as a people are strong. The Lord will honor our faithfulness.

Granted, we don't want seminary professors teaching that the original autographs of the Bible, totally inspired by God, were anything less than inerrant. But that is a situation for the trustees of those institutions to deal with, if there should be such cases. The convention can only elect trustees and

instruct them.

One tenet which Baptists must hold in order to be Baptists is that of the individual priesthood of the believer. To establish a creed or any sort of a forced set of beliefs in any way would be to deny that tenet. We can only hold up the generally accepted Baptist beliefs and let all judge themselves by those standards.

All of this doesn't mean that we should shun completely the voices of those who cry of problems. We must listen to them but not be overwhelmed by their persistence. We have ways of addressing problems, and we must continue in our ways.

Distaste for Politics

The messengers also demonstrated their distaste for pre-convention political activity such as was evident this year, particularly by a non-structured group which seemed to be led for the most part by Texas appellate court judge Paul Pressler of Houston. In a resolution the convention showed its dislike for such actions. In the discussion that came as a part of the consideration of this resolution, it was discovered that Pressler was not a member of the church that had named him as a messenger.

The resolution spoke of the convention's disapproval of such "overt political activity." Also of concern to the messengers were reported instances of "voting irregularities." An investigation has been ordered.

Rogers' unqualified stand on the inerrancy of the Bible was the reason for

his nomination. Two groups had espoused him. They were the Baptist, Faith and Message Fellowship and the group led by Pressler. Both claimed to be working independently of the other. Rogers disavowed an association with either. He said he does not belong to Paul Pressler or the Baptist Faith and Message Fellowship but to the Lord Jesus Christ. He declared that it was not until 2:30 a.m. on the day of the election that he decided to allow his name to be put in nomination, and it was decided while he was on his knees in prayer.

Whatever the reason for his election, he was elected by the largest vote ever cast for a president, and it happened at a convention with the smallest registration in six years.

Meeting in Arena

Messengers left the convention feeling good about it. Perhaps one reason was that they were meeting in an arena rather than a flat-floor exhibit hall and could see each other and what was going on. Except for the parking problem and the distance of the hotels, it was a fine meeting place.

Several new sources have indicated that the convention turned toward the right at Houston. Such was not the case. It was to the right already. It continued to roll along on its missions course and refused to be diverted from its path by an effort to force a doctrinal confrontation. As the convention ended the Bold Mission Thrust was still the main direction of the total Southern Baptist endeavor.

Bold Mission Rally . . .

Leadership Of The Lord

Any kind of an effort to evaluate the Southern Baptist Convention for this year must take into account several facets of it that happened to coincide in this year to make possible such a session as the Bold Mission Rally, which surely was one of the most significant Southern Baptist gatherings yet held. There were 50,000 in attendance, and it was a moving experience.

Jimmy Allen had not been elected president of the convention when the decision was made to have the 1979 meeting in Houston, but Houston was one of the few cities in the nation where such a gathering as the Bold Mission Rally could be held. And Allen may be

one of a very few, if not the only one, who would have conceived the idea of such a meeting and would have followed through to such an extent to see that it actually happened.

Regardless of Allen's dreams, such a meeting would have been impossible without a structure such as the Astrodome. Even so, many did not get in, and the meeting would have been impossible anyway if the Houston Astros had been playing in town that night. One would be hard pressed to come up with an explanation except that the Lord began directing the affairs of that meeting long before the idea was even conceived.



Faces And Places

By Anne Washburn McWilliams

America The Beautiful

Where were you on the Fourth of July?

As long as my grandparents lived, July 4 meant to me a family reunion at their house, eating lemon cheese cake and watermelons, drinking lemonade by the tubful, and getting reacquainted with cousins not seen in a year.

On July 4, 1976, a rainy Sunday, our planned picnic at Morrison Heights Church turned into an indoor luncheon. Then all afternoon W. D. and I watched TV reports of celebrations across the nation. On Friday night I'd eaten a piece of that big 200th birthday cake served in the state Capitol.

Maybe I'm sentimental, but the symbols of America's freedom still mean a lot to me. In 1976 three Thai friends and I tried to see the Northeast in a week. With only two hours allotted to Philadelphia, I had to narrow the sights to see. Ones I could not miss were Independence Hall, the Liberty Bell, and the Betsy Ross House. We walked to the first, ran to the second, and hired a horse-drawn carriage to the third, but we saw them all. As I gazed at the flag above the house where the first flag was made, I thought how well Thomas Wicks had caught the spirit of that banner: "I am more than just cloth shaped into a design. I am the refuge of the world's oppressed people. I am the silent sentinel of freedom."

It upsets me when I hear a person in another country criticize America. But I must admit that maybe sometimes we Americans do brag a little too much. In London I was talking to a young man from India, and we were looking at pictures of flags. I pointed to the U. S. flag and said, "There's the best one of all," that being my customary attitude. He politely indicated that if he believed his own flag to be the best he would not say so to me. I suddenly

realized that in my desire to express my patriotism I had failed to remember Samar's feeling of loyalty to his own land.

July 1, 1955, I saw the Statue of Liberty and climbed up the steps inside it, to look out the windows just below the crown. It was a sweltering day and you wouldn't believe how hot it can get inside that copper-covered statue. At the point of no return — people above me and people below me on the narrow stairs, and no way to turn around — I began to have some unkind thoughts about "the mighty woman with a torch."

Three days later, July 4, 1955, I was on a ship that had sailed from Quebec, bound for Southampton. In the afternoon of Independence Day we left the St. Lawrence Seaway and surged into the open sea. I sat on deck in the sunshine and counted icebergs, and tried to forget the Titanic. The Italian liner was flying the Stars and Stripes, and at dinner we had consommé Benjamin Franklin and boiled fish Washington.

Six weeks later I stood on the deck of the ship, reading Henry Van Dyke's "America for Me" and marking the minutes until I could set foot again on "the blessed land of room enough." How welcoming that Statue of Liberty looked as we drew closer and closer!

It was not July 4 when I arrived at the top of Pikes Peak by the Manitou Incline Railway. It was Sept. 1971. But I could look out across the limitless landscape and know how Katharine Lee Bates felt in 1893 when she stood there and wrote:

O beautiful for spacious skies,
For purple mountain majesties,
above the fruited plain,
America, America, God shed His
grace on thee,
And crown thy good with brotherhood,
from sea to shining sea.

Guest Opinion . . .

"Honoring" The Tracks Of Jesus

By Tim Nicholas

I was a pilgrim before I ever went to the Holy Land.

But now it's official — the pilgrim's certificate is being mailed to me and I have the olive wood souvenirs, the postcards (40 for a dollar) and the slides to prove I've been there.

I don't need those things to help me remember the trip. It was an eight day lesson in world economics, biblical geography, and cultural variety.

My wife, Karen, and I, on a tour with a group from First Baptist, Tupelo, hit Jordan, Israel, and Ireland in a two week tour. We sat in air conditioned tour buses as we traversed ancient Palestine, making the briefest of excursions out into the 100-plus degree heat of the Judean Wilderness.

One in the group commented that he "couldn't see anyone fighting over this country," as we watched the goat herds feeding on the grey brackish weeds.

But people are fighting over that country today. Jordan and Israel are legally still at war. A central issue between Israel and Jordan is a parcel of ground known as the West Bank. I had

envisioned it as a narrow strip of land along the Jordan River. But that's not so.

Despite the animosity, the Allenby Bridge over the Jordan is open. And a strange partnership exists. They share tourists who are allowed to travel freely between the two countries. And they share the Jordan River for irrigation — leaving the Dead Sea to shrivel year by year. And much of the abundance of fruits and vegetables raised in the West Bank is trucked right back into Jordan.

I don't understand the full political ramifications of the West Bank, but it's obvious it's an important piece of property.

Jerusalem is also important — as a holy place for the three major world religions — which makes for a strange coincidence.

I was slightly annoyed at what amounts to worship of shrines. There are two spots where Abraham offered his son as a sacrifice. And there are churches built over virtually every piece of ground on which Jesus is thought to have stood.

I don't actually feel the presence of the Lord in the Holy Land any more or less than in the USA. But I can imagine God doesn't appreciate the almost sideshow atmosphere we've made of His tracks there.

Only at Gordon's Calvary (the Gar-

den Tomb) did I begin to understand how people can revere places. It's the spot where many Protestants believe Jesus was buried and rose again. And it's one of the few spots Protestants control.

No church is built over it, and the evidence is carefully explained by the society which cares for the place. Next to a fume bus station, the spot has been made (again) into a garden and a hand-holding, tearful rendition of "Sweet Spirit" brings images of the early believers finding that tomb empty.

The Via Dolorosa (or Way of Tears) where Jesus carried the cross has been marked by 14 stations where different things happened. Jesus fell here; he was given water there.

As we walked the street, the merchants were probably descendants of those who hawked their wares while Jesus struggled up the hill. They're the same in one major way — they still don't know Him.

As we sweated up the hill one woman in the group commented that she could understand the problem Jesus had with the cross, "it's all I can do to carry my purse," she said.

Tiny inconveniences do tend to annoy travelers as we grow more tired during a too-busy trip. Not enough ice tends to be the major complaint for Americans.

Can you imagine how annoyed the Israelis must be after 6,000 years of inconveniences? I have to weigh this against the near arrogance the tourism minister exuded when he spoke of his people and the heritage they want to preserve. Of course, I wish I were as proud of my people as he is of his.

Masada, Qumran and Petra were among the most impressive places I visited — plus the Sea of Galilee with the worship service on a hill overlooking it. The staggering fact at Qumran is that the Dead Sea Scrolls survived.

Petra in Jordan where people dug temples out of the rock to honor their god is just plain unbelievable until you actually touch the rock. Few Christians today would go to that much trouble to honor our God.

The Holy Land is a place of stark contrasts — green forests and gaunt desert country, orange groves and blistering sand, solar heated apartment buildings and Bedouin tents (also solar heated, I'm sure).

The strangest anomaly of all is that thousands spend millions to preserve these historic places, particularly of the Christian era, and not a whit, it seems, to spread the Good News that Jesus is still around offering what He offered then — a pathway to God.

scribes," was sounded by R. Kirby Godsey, the newest president of a major Baptist university.

Godsey, who was elected president of Mercer University two days before, said: "This vitality of missions is closely linked with the competence of our educational perspective. The two cannot remain foreign territories. . . education is the foundation of missions; missions is the destiny of education. Without education, mission remains empty; without missions, education remains blind."

He concluded with the affirmation that unless missions and higher education "can walk together, neither of us has anywhere to go."

He said three factors make missions go awry: "First is making missions less than our reason for being, both as individuals and as the church. Second is doing missions with unworthy motives and mistaken goals and objectives. Third is falling under a spirit of triumphalism or arrogant pride."

He added: "Missions is not understood as the reason for being by the whole body of Christ. If it were accepted as such, there would be a profound transformation in the pattern of congregational life, of ministry and of Christian action in the world."

A fervent appeal to repair "a great divide between missions and education" which has produced "priests and

Letters To The Editor

Flood Victims Still

Need Help

Editors:

I read with interest the recent letter from Mr. George Stockstill from Raleigh, N. C., and your comments about the Easter flood victims. There is indeed a dire need, in some cases, for money to fill these needs. As Southern Baptists, we give until records are broken; but often times we fail to see beyond the end of our noses when the need arises in our own backyard. Rural areas are often times the most neglected. Poor communications between local officials and the proper authorities are mostly to blame; but that's where we, as Christians, should take on the task.

One family in particular that is close to my heart had their home almost totally demolished by the recent flood. They are Mr. and Mrs. J. M. Ashley of Rt. 2, New Hebron, MS — they live just across the river bridge at the Rockport Community on the Simpson County side of the Pearl River. This area was harder hit by the flood waters than the Georgetown area, yet we all had to evacuate. The Ashley family needs all the help and support they can get. The river made a new bend and the current washed a 7 or 8 ft. gully under the foundation of their home. It took 69 loads of gravel to fill the portion of their yard that was washed away. People who have seen their home say that if it were theirs, they would tear down and start over. The situation is that Mrs. Ashley is a school teacher and he, Mr. Ashley, is disabled; there's no way they can increase their income. They know how much money they can pay back on a loan, after their living expenses. They applied for every available help from the government, but the red tape is monumental. They have received a trailer to live in for the present time. This family lost practically everything, including deep freezers and contents, refrigerator, stove, washer and dryer. Because the waters rose so rapidly, there was no more time. They have to start over, from scratch al-

most. But they are thankful to God for sparing their lives and for the love and support of their families, friends and neighbors.

I'm sure there are others who suffered severe losses, maybe as severe as this case; and if they did their names should be printed in the paper, or sent to the Baptist Record, or made available to persons who want to contribute to the needs of others. This way, people who want to help, will know that their money is being put to use by people who need it the most.

J. M. Ashley is a brother to my husband, Greer Ashley. They are members of Pleasant Hill Baptist Church, Simpson Association.

Thank you for lending an ear. God bless you in all your endeavors.
Mrs. Greer (Juanita) Ashley
P. O. Box 134
Georgetown, MS 39078

Thank you very much. This letter concerning the Ashleys was used so that other Mississippi Baptists can know that real needs still exist as a result of the Easter flood. Donations are being accepted through the Mississippi Baptist Convention Board and then funneled back to the associations and churches where the individual needs are much better known.—Editor

Help For Seminary Library

Editor:

We are requesting volunteers to help the Mississippi Baptist Seminary to catalogue its library.

Mrs. Janet Jordan, a member of First Baptist Church, Jackson, is coordinating the event.

We could use a variety of skills — typing, library knowledge, clerical abilities, and willingness to work.

We are planning to move into the new facility on Lynch Street in October, 1979, and we're working feverishly to be ready to move.

Volunteers should call 366-2333.
Richard Brogan
President
Mississippi Baptist Seminary

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July 26-28: Volunteer And Part-Time Music Directors Will Hear Barnes

A special part of the Church Music Leadership Conference at Gulfshore will be sessions designed especially for the volunteer and/or part-time music directors (song leaders) in smaller churches.

According to Bill Barnes, coordinator, the program will be planned to motivate and help equip these lay leaders to reach their fullest potential of service in their local churches.

Some of the common problems faced by lay leaders will be discussed and solutions suggested in the following areas: (1) selecting music; (2) motivating choirs; (3) planning worship services; (4) developing a music program to meet the needs of the individual church; (5) training accompanists.

These sessions will be held Thursday afternoon through Saturday noon, July 26-28.

Bill Barnes is minister of music, Meadow Grove Church, Brandon, and an area clinician for the Church Music Department, Mississippi Baptist Con-

vention Board. For further information contact, Church Music Department, P. O. Box 530, Jackson, MS 39205.

For registration information contact Frank Simmons, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571.

Revival Dates

Hardy Church (Grenada County): July 8-13, at 7:30 p.m.; Ronnie Mitchell, Harmony Church, Walnut, evangelist; Jim Gore, pastor.

Just For The Record . . .

Oak Grove (Simpson) has completed a new fellowship hall and Sunday School room complex joining existing facilities. The fellowship hall will also be used to house children's church services each Sunday morning. The pastor is Carlton McNeer.

Gooden Lake Church, Belzoni, will be host for a singing on Sunday, July 1. Dinner will be served at the church. The singing to begin at 1 p.m. will feature the Kingdom Seekers, musicians from Pasadena, Tex. Pastor Bill Canoy states that the public is invited.

Arlington Church, Lincoln County, heard one of its former pastors, Pat Lofton, deliver the morning sermon, May 27. Homecoming Day. Lofton and his wife Catherine and son, Scotty, live at Epss, La., where he is pastor of a local church.

Bert Sasser directed the music and presented special music, accompanied by Mrs. Pat Jergins, organist, and Sharon Sasser, pianist. The auditorium was filled to capacity in the morning and in the afternoon extra chairs had to be brought in. The noon meal was served outside.

In the afternoon service Mrs. Doyle and her sisters sang, as did Mrs. Eugene Jordan and three of her daughters, Gloria Jean, Patsy, and Pam. Sharon Sasser sang a solo, accompanied by Greg Reeves. Then Sharon and her mother, Mrs. Mildred Sasser, sang a duet. The pastor, Bob Ammons, sang a solo, accompanied by his daughter, Robyn, on the piano.

Floyd Marley Grice, music evangelist, presented a concert. (Arlington is Grice's home church but he and his wife Shirley and their four daughters now live in Bogue Chitto.)

Spring Hill Church, Marshall County, broke ground on a recent Sunday afternoon for a new pastorage, in spite of gloomy weather. Danny Munson, pastor, led the service. His family members, Pat, Scott, and Ginger, were present, as were deacons, and other church members.



"Miss Fannie" Smith, seated; O. P. Moore and John E. Barrow.

Bethsaida Church (Neshoba) honored Mrs. Fannie Smith on her 100th birthday with "Fannie Smith Day." The celebration came two days after her April 27 birthday.

Special guests helping "Miss Fannie" (as she is affectionately called), celebrate were John E. Barrow of Laurel, former pastor of Bethsaida; O. P. Moore, retired professor of Bible at Clarke College and Miss Fannie's neighbor when he was growing up; Mrs. Irene Vaughn and N. Z. Ward, both members of Bethsaida and former students of Miss Fannie's. A large group of relatives and friends were also in attendance at the celebration April 29.

Palestine Church, Harrisville, celebrated Homecoming Day on June 24. Emmett Moak, Jackson, brought the message at the 11 a.m. service. Lunch was served. Ray Mosley is pastor.

The Bel Aire Church of Gulfport, third and fourth grade children visited Gulfshore Assembly in Pass Christian, during their Vacation Bible School session.

Ingalls Avenue Church, Pascagoula, will observe its 14th anniversary, June 24. W. O. Langworthy Sr., interim pastor, will bring the 11 o'clock message followed by dinner in the Christian Activities Building. Allen Webb, Jackson County executive director of missions, and former pastor, will bring the afternoon devotional following the meal. A special program of singing will be led by Ray Kirk, minister of music.

James E. Pugh, Jr. and the Union Church, Clarke County, have assumed responsibility for services at Clarke State Park on Sundays, every two weeks, and services at Archusa Convalescent Center each Wednesday.

Other churches in Clarke County are planning to conduct services at Archusa Convalescent Center each Sunday afternoon, and give a birthday party for senior citizens once each month. **Pleasant Hill, J. Wilbur Hall,** pastor, was in charge during May and Hebron Ridge Church, B. H. Bennett, pastor, has conducted the services in June.

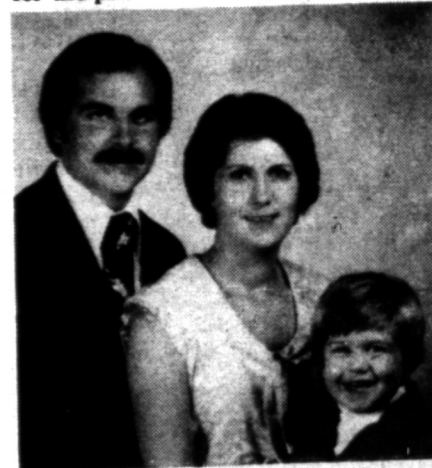
Standing Pine Church, Leake County, honored its pastor, Rickey McKay, with a Pastor Appreciation

Day June 10, marking his 10th anniversary in the ministry. Dinner was served on the grounds. A "This Is Your Life" program was presented. Guests included members of churches where McKay was formerly pastor, people from his college days, and many of his relatives. McKay is married to the former Rachel Jenkins of Choctaw County; they have two children.

Dann Stampley, missionary to Ghana, has completed furlough and returned to the field (address: Box 9232, Airport, Accra, Ghana). Before she was appointed in 1961, she was elementary director of First Church, Jackson.

Staff Changes

Terry Mayo of Louisville has been called as pastor of the East County Line Church, Attala County. He has served as interim pastor of this church for the past several months.



Barry, Renee, and Clay Ward

Barry Ward has accepted the pastorate of Calvary Church, Louin. He is a native of Florida and is married to the former Renee Potter of Benton. Their son Clay is three. Ward is a student at Clarke College where he is president of the Ministerial Association.

Ronnie Paul McCulloch has accepted a call to First Church, Southaven, as minister of youth and activities. Son of Mr. and Mrs. Ronnie McCulloch of Southaven, he has attended Mississippi College and Union University, Jackson, Tenn. He is a pre-med major and plans to enter the University of Mississippi in the fall.

First Church, Moss Point has called Marion Tatum as youth and activities director. Two years ago Tatum served as summer youth worker in the church. Bobby Perry is the pastor.

Bayou View, Gulf Coast, has a new secretary, Rhoda Anderson.

Ruth Fairchild, daughter of Elven and Molly Fairchild of Moselle, is on the staff of Richland Church, at Richland, for the summer, as children's church director and associate youth director. A sophomore at Tennessee Temple in Chattanooga, she is majoring in education. She hopes to be a missionary to Israel.

While still in high school she went on a three-month mission tour to India with her father. In the summer of 1976 she taught in Vacation Bible Schools in the Virgin Islands, with her sister Ann Marie. In the summer of 1977 she worked in Montana under the sponsorship of the Mt. Moriah Church, Lincoln County. In the summer of 1978 she worked in Kansas and Nebraska through sponsorship of the BSU of Jones Junior College. In the fall of 1978 she worked with her parents at Elliott Church, Camden, Ark., where she was active in the bus ministry and children's church. The young people at Richland have just returned from a camping trip to Ft. Smith, Ark.

New Hope Church, Lawrence County, has called Karen Hall as director of activities for the summer.

Miss Hall is a native of McComb and a graduate of Mississippi State with a degree in religious education. Last summer she was missionary in Pike County at the Percy Quin State Park and the Bogue Chitto Water Park. Drew D. Blanton is New Hope pastor.

David Oliver was recently called as summer youth director at First Church, Calhoun City. A native of Kosciusko, David is a junior church music major at Mississippi College.

Robert Lloyd Smith assumed his duties as pastor of Parkway Church in Kosciusko on May 1. He moved to Attala Association from Strong Hope Church in Copiah County.

Gregory Van Klimetz began his service June 3 as minister of music, education, and youth at Calvary Church, Columbia. James Walker, pastor. He held a similar position with Friendship Church, Grand Bay, Ala., for the past two years. He is the son of Lt. Commander (Ret.) Robert Klimetz and Mrs. Klimetz of Meridian. Klimetz is a graduate of Clarke College and William Carey College. His wife, the former Diane Addison of Fort Walton Beach, Fla., is also a William Carey graduate. The couple has a nine-month-old daughter, Shalycie. During childhood, as his father was in the Navy, Klimetz lived in several parts of the world, including Hawaii, Alaska, and Okinawa.

As a hobby he was a member of a jump club in Grand Bay and was assistant jump master, participating in parachute practice. Through this club, he states, he had opportunities to share his Christian faith through personal witnessing and counseling.

A reception to welcome the new staff member included a pounding of groceries.

Broadmoor, Gulfport, has called Tony Porter as pastor. Tony and Martha are natives of the Coast and have a young son. The church had a dinner on the ground to celebrate his first Sunday, June 3.

Glen Brown has been called as associate pastor and activities director for Belden Church (Lee). Brown, former pastor of Union Chapel Church (Chickasaw), will coordinate activities in the church's new Activities Center recently completed.

He and his wife, Frances, have two children and reside in Tupelo. Banks Hardy is pastor.

Sharon (Gulf Coast) has called Donnie Majors as minister of music.

Biloxi, FBC has employed Sue Powers as receptionist and secretary.

Names In The News . . .

First Faith Church, Batesville, had a special day recently for its pastor, Wiley L. Nicholass.

William Hudson of Sardis was the speaker for the morning service. Special music was provided by young men of the church: Ray Nicholass and Malcolm Pilon, with trumpets; Roger Nicholass, saxophone; and Wayne Loden, drummer.

Many visitors came from churches Nicholass has served. Also present were C. W. Nicholass, the pastor's father and Joe Nicholass, an uncle, and Nicholass children: Mrs. Susan Blanchard, Crawford; Robert Nicholass, Memphis; Mr. and Mrs. Ray Nicholass, Batesville; and Roger Nicholass, Oxford.

A love offering was given to Pastor and Mrs. Nicholass. Mrs. Nicholass is improving steadily after suffering heart failure on March 28 but will be forced to leave the classroom indefinitely.

Mr. and Mrs. Phillip B. Palmer, missionaries to Gaza, have arrived on the field to begin their first team of service (address: Baptist Hospital, Gaza, via Israel). He was born in Waco, Texas, and also lived in Arnoldville, Ga.; Gulfport, Miss.; Honolulu, Hawaii; Marietta, Ga.; Travis Air Force Base, Calif.; and Forest Park, Ga. She is the former Elayne Russell of Fort Worth, Texas.

Church Road Church (DeSoto) had six winners in the state Children's Bible Drill: Melaina Hughes, Kim Harris, Jason Harris, Holly Hamm, Mandy Shields, April Shields. Nick Harris is pastor.

Jerry and Glenda White, missionaries to Korea, have arrived in the States for furlough (address: 715 E. Northside Dr., Jackson, Miss. 39206). Both are natives of Mississippi. Before they were appointed in 1974, he was pastor of Dinan Church, Tylertown.

Charles and Sandra Long, missionaries to Belgium, have arrived in the States for furlough (address: Rt. 1, Box 7, Citronelle, Ala. 36522). Before they were appointed in 1972, he was pastor of First Church, Mississippi City.

Wayne and Florence Frederick, missionaries to the French West Indies, have arrived in the States for furlough (address: 3331 Old Canton Rd., Jackson, Miss. 39216). Before they were appointed in 1969, he was pastor of Trinity Church, Laurel.

Kenneth L. Pike, a pioneer linguist with Wycliffe Bible Translators, has been named president emeritus of the Summer Institute of Linguistics (SIL), Wycliffe's sister organization. The honorary title was conferred by the SIL board of directors meeting in Dallas in biennial conference.

Colonial Heights Will Enter New Auditorium

The members of Colonial Heights Church, Jackson will occupy their new 1200-seat auditorium on July 1.

Services will begin with Bible study at 9:30 a.m. and a special God and Country service will feature special music by Don Bennett, minister of music, the Youth and Adult Choirs, a testimony by Mayor Dale Danks and a Bible message by the pastor, Len Turner.

The public is invited to participate. The church is at 5708 Old Canton Road.

Hayes Crossing Burns Note In Three Years

Hayes Crossing Mission near Sardis Lake held a note burning service on May 26 to celebrate final payment for its meeting place. Those who helped to burn the note were Bob Plunkett, Jack Goudy, Sammy Powell, Millard L. Swinney, pastor, and John Barmer.

The mission was started in 1976. John Barmer, a resident of the Hayes Crossing Resort area, saw a need for a place for Sunday School and worship services. On April 18, 1976, a group of people met on Barmer's patio, and at this meeting decided to start a mission. Soon afterward Sardis Lake Church voted to sponsor the mission, as mother church but not giving financial support.

The mission voted to buy a four-room cabin on June 20, 1976, the note to be paid in three years. The building was adequate for the Sunday School and worship services. Since 1976, many improvements on it have been undertaken.

Ed Goff, pastor until September, 1977, resigned because of health reasons. Then Tom Bonds, pastor of Sardis Lake Church, agreed to serve, preaching at 9:15, before Sunday School. He served until July, 1978. The church called M. L. Swinney, also pastor of Sardis Lake Church, on Sept. 10, 1978.

At present there are 15 members; high attendance has been 36; the average is in the 20's.

On May 26 a dinner at the church followed the note burning service.



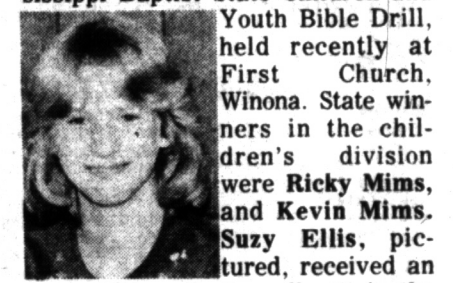
T. Garvice Murphree, native of Mississippi, has announced his decision to resign as minister of education at First Church, Florence, S. C. He was born near Calhoun City. While a student at Mississippi College he was part-time minister of education at First Church, Clinton, 1950-52. At First, Kosciusko, he was minister of education and music in 1952 and 1953. He has served 15 years at the church in Florence, seven years at one time and nearly eight years a second time. In a "letter of intent" to the church he stated, "For some time I have had a growing sense of personal need for a change in the setting and circumstances in which I shall pursue my ministry." His resignation is to take effect no earlier than July 31 and no later than October 31 of this year.

Hardy R. Denham, Jr., pastor of First Church, Newton, has signed a contract with Broadman Press for publication of his next book, entitled *Living Toward A Vision*, to be published in April, 1980. The Newton pastor is the author of several books of sermons and annually writes a syllabus on the January Bible Study book. He has also frequently written for PROCLAIM Magazine and is currently writing the background study for a second series of lessons for the Home Bible Study program of the Sunday School Board. Denham, seated, Dewitt Pickering, minister of music at First Church, Newton, look over the contract, above.

John Lee Taylor, former Mississippian, will be a member of the faculty for the West Tennessee Summer Preachers' School at Union University, Jackson, Tenn., July 9-13. Taylor is pastor of the West Jackson Church, Jackson, Tenn. This year's school will be a conference on Biblical preaching. Taylor will speak daily on the subject, "Spiritual Resources for a Preaching Ministry."

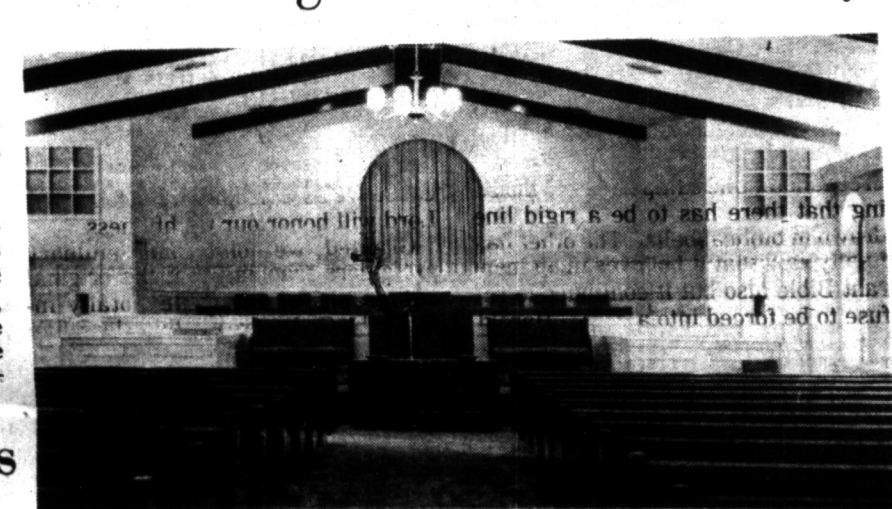
Crowder Church had three State winners in the Children's State Bible Drill Division. They were Kelly Mitchell, Tonya Holcombe, and Daryl Waller. Five GA's from Crowder attended GA Camp the week of June 11, at Garaywa. They were Lisa Austin, Wendy Cazaway, Helen Byars, Tony Holcombe, and Kim Rice. Crowder Church had two Ateens at Ateens Camp the week of June 18, Melanie Griffith and Michelle Brewer.

Members of the Immanuel Church, Greenwood, participated in the Mississippi Baptist State Children and Youth Bible Drill, held recently at First Church, Winona. State winners in the children's division were Ricky Mims, and Kevin Mims. Suzy Ellis, pictured, received an "excellent" in the youth division. Janet Nowell is youth leader and Mrs. Dolly McBride is the Children's leader. Horace Thomas is pastor.



Ellis

Center Ridge Dedicates Sanctuary



Center Ridge Church, Yazoo City, dedicated its newly renovated sanctuary on June 17 at 2 p.m. Cornell Daughtry of Moorhead delivered the dedication message. Tommy Sparkman, former music director, presented special music. The pastor, Al Homer, voiced the dedication prayer. In attendance were a number of former pastors and members, some of whom were present for the dinner on the grounds. The building was totally remodeled inside and out, including a new steeple, columns, new pews, pulpit furniture, choir chairs, sound system, carpet, and windows.



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Mississippi gifts to Foreign Missions Week of Prayer (Lottie Moon Christmas Offering) are listed as received from May 1, 1978 through April 30, 1979 with 1,596 churches participating. At that time total gifts amounted to \$2,209,326.75

2,209.118

As For Spain And The Lees... God Did It On Purpose

By Indy Whitten, Missionary, Spain
This is the sentiment of P. D. and Brenda Lee and their two children, Terry, 13, and Christy, 10, as they prepare for furlough, beginning July 1 at the end of their first term of service in Spain. They will live in Starkville in a home provided by First Baptist Church.

P. D. and Brenda were born in adjoining Mississippi counties. P. D. is from Starkville and Brenda grew up on "the Haggard Hill," near Louisville in the Bethel community. Both were blessed with Christian homes, and both received missionary education in their early years. They attended R.A. and G.A. camps, and through the years, both kept tucked away in their hearts their own personal willingness to serve God as missionaries overseas if He should call them.

P. D. got his degree in electrical engineering from Mississippi State. Brenda went to Clarke and finished at Blue Mountain. One summer she worked at Garaywa and another summer she worked with the Home Mission Board.

P. D. had several good jobs, including five years in the Army Ballistics Missile Agency in Huntsville, Ala. He and Brenda were married in 1964, and in 1966 they went back to Starkville, where they were in business for themselves for seven years. At the death of P. D.'s father, they took over the family business, under the name of "Lee Home Furnishings." During these years they had some trying times, as they sought to expand the operation, get out of debt, and get ahead in the business.

In 1974, when things were looking up, they began to do some serious thinking and to ask themselves, "Is this what we want to do the rest of our lives? Is this what God wants us to do?" It had never occurred to P. D. Lee that there was a place in the foreign mission program for a layman, and more particularly for an electrical engineer.

On a camping trip with friends in north Mississippi, they heard for the first time that the Foreign Mission Board was looking for Radio and TV technicians to develop a mass media ministry. They even had a choice between Spain and three other countries: Taiwan, France, and Angola. Angola



P. D. Lee works in the recording studio in Denia, Spain.

was closed politically and besides the Lees favored a Spanish-speaking country. So Spain was chosen.

The Lees were appointed in 1975. They took a semester of work at the New Orleans Seminary. Then they went to an orientation period at Pine Mountain, Ga. Next came language school in San Jose, Costa Rica.

San Jose turned out to hold for them a dangerous experience, when a train ran into the ranch wagon in which they were riding, at a crossing scattering pieces of the vehicle along the track. Both Lees were put in the hospital.

They were in different hospitals and rumors flew around that P. D. had been killed (though fortunately Brenda did not hear this). Finally the two were together in the same hospital at the end of the day.

Brenda says she recalls that experience, "Every part of our lives has helped us to become mature enough to be missionaries — and the wreck in Costa Rica is a good example of God's protecting Hand in our lives."

The Lees arrived in Spain on Dec. 20, 1976 and for the first few months lived in Valencia, Spain's third city. Then they moved to Denia, where the radio headquarters of the Spanish Baptist Union is.

The missionaries of the Baptist Mis-

sion to Spain are in agreement when they say, "P. D. is tailor-made for the job he has." His job description specifies: "Develop a mass media ministry — (cassettes, slides, movies); produce radio programs to be aired throughout the country." P. D. is technical director of the work.

Spain launched a Five-Year Mission Plan in Jan., 1976 and P. D. has been effective in promotion of this plan through slides and movies, which helped to bring about an unprecedented total for the Home Mission Offering of 1978 of three and a half million pesetas — ten times the sum of any previous Spanish offering for missions.

In the promotion of the Five-Year Mission Plan, P. D. has been in 32 of the 59 Baptist churches of the Spanish Baptist Union. Also he is photo representative of the Foreign Mission Board. On furlough he expects to take graduate courses in mass media ministry.

Brenda is secretary of the local WMU and is director of children's work in the Denia Baptist Church. She directs a Children's Choir. Terry Lee sometimes accompanies the choir with his guitar and Christy Lee plays the recorder. Christy was elected to play in the opening exercise of the Sunday School of the Denia Church at age 9.

The Denia Camp, a few hundred yards from the Lees' house, overlooking the Mediterranean, has profited greatly from Brenda's talents. Brenda has been accompanist for the Jativa Choir group. Since she teaches her



Brenda Lee and her children, Terry and Christy, are shown in their home classroom in Denia, Spain, working on their home correspondence course.

children the Calvert Course, the whole family is able to go on the choir tours.

Terry and Christy have a sign on the door of their home schoolroom, which reads: "Welcome to the Lee School — Grades: kindergarten, 5th, and 7th. Time: Anytime you like." (In case you are wondering who attends the kindergarten, it's none other than Friskie and Huteh, the cats!)

Both Brenda and P. D. speak of the influence of their godly parents: Mrs. P. D. Lee, Sr. of Starkville (Mr. Lee is deceased) and Mr. and Mrs. Hugh Haggard of Louisville.

P. D. says, "My call began years and years ago, but it took me a long time to realize that it was a call. As a boy I loved to play with radios. Finally I came to the realization that God had given me that talent and that He was calling me to serve Him through that interest and ability."

Both agree, "Our decision to come was no snap decision, because it all fit together so right... and it still seems right!"

Look To Gulfshore For Sunday School Weeks

Look homeward, Baptists.

Though space is no longer available during Sunday School weeks at Ridgecrest Baptist Conference Center, there is hope for Baptists who want to participate in such a program.

Bryant Cummings of the Mississippi Baptist Sunday School Department, announces that there is yet space available for those leaders who would like this training. The openings are at Gulfshore

Baptist Assembly, at Mississippi's Pass Christian and are in four separate sessions: July 30-Aug. 1; Aug. 2-4; Aug. 6-8; and Aug. 9-11.

Reservations may be made by writing or calling Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. Phone: (601) 452-7261.

For program information write Sunday School Department, Box 530, Jackson, Miss., 39205. Phone: 354-3704.

Quick Action Averts Disaster At Glorieta

GLORIETA, N.M. (BP) — A near disaster was averted at Glorieta (N.M.) Baptist Conference Center June 8 because of quick action by the center's fire department following a chlorine gas leak.

A total of 32 persons received emergency treatment, but only eight required overnight hospitalization. All of the persons affected by the gas were conference center employees except two, Neil Jackson and his son, John of Nashville. Jackson is a consultant in the Sunday School department of the Sunday School Board, which owns and operates the conference center.

Several of the persons involved in the incident were hospitalized because of other problems such as high blood pressure, diabetes and allergies, instead of inhalation of chlorine gas.

The chlorine gas escaped from a cylinder picked up in Albuquerque by a conference center employee when regular delivery of cylinders by a chemical company in Albuquerque was late. The chlorine was needed

immediately for use in the center's water and waste water systems. Several calls had been made to the chemical company requesting delivery of the chlorine, said Larry Haslam, conference center manager.

Faith Statement

(Continued from Page 1)

people who continue to be "of the Book."

Herschel Hobbs, of Oklahoma City, a former Convention president who served as chairman of the committee that drafted the 1963 version of the Baptist Faith and Message statement, supported Dehoney's motion.

Hobbs said those who served on the committee in the early 1960's accepted the infallibility of the Bible as a matter of course.

There was never a "squeak" of discussion about the inerrancy of scripture, Hobbs said.

The only opposition to Dehoney's motion was presented by Bill Brock of Brandon, Fla., who read a poetic statement in which he described the Bible as being an oasis in the desert of life.

"To accept inerrancy is to deny the grass exists," Brock said.

Continue In Turkey

(Continued from Page 1)

Moore will take the place of James F. Leeper, Southern Baptist missionary to Turkey for 12 years who was asked to leave the country last fall. Leeper helped establish the American congregation and was its pastor for 12 years. The Turkish government would not renew Leeper's residence permit because they claimed the church itself was illegal.

Leeper and his family are now working with Turks in Germany.

Mississippian Of Year

Jerry Clower, at right holding plaque, was named Mississippian of the Year by the Mississippi Broadcasters' Association during the association's convention in Biloxi. Clower is a member of First Baptist Church, Yazoo City. Helping Clower hold the plaque is F. M. Smith, immediate past president of the association, who presented the award. Gov. Cliff Finch was the speaker for the occasion.



George-Greene Men Build Church In San Luis Rey

Director of Missions Horace Glass and 13 men from George-Greene Association went to San Luis Rey, Calif. June 2. They framed and decked the first building of the First Southern Baptist Church of San Luis Rey.

Seven of the men who went are repeaters of a team which raised the new building at Borrego Springs in 1978. They returned to that church for one worship service. They left California June 9.

Left to right: Horace Glass, William McWilliams, pastor, Hillcrest; Simon Erkhart, Hillcrest; Joe Dickerson, First, Lucedale, construction foreman; Wayne Smith, Cedar Grove. Second row, left to right: Fred Hight, First, Leakesville; S. O. Smith, First, Leakesville, treasurer; Donnie Parker, pastor, Barton, transportation director; Danny Burnham, pastor, Leaf; Arthur Burnett, Agricola; Don West, First, Leakesville; Robert Sohes, pastor, Cedar Grove; Van Hardin, pastor, First, Leakesville, public relations director, and Richard Lacy, Agricola, assistant construction foreman, who furnished the truck to carry the tools.

Airline Promises To Give Testaments To Tourists

Every tourist flying to the Holy Land on Royal Jordanian Airlines will receive a copy of the New Testament.

The airlines, operated by the Jordanian government which is headed by King Hussein, a Moslem, has promised to place the Bibles in the publicity packet of every tourist, and to have copies on board every flight of the planes.

This evangelistic operation was begun by Jim Irwin, former astronaut and president of High Flight Evangelistic Foundation.

The program was inaugurated this month by a group of tourists from Tupelo who traveled to Jordan and Israel with the first boxes of 4,500 of the marked New Testaments, published for the foundation under the title "Highest Flight."

Crown Prince Hassan received the tour group receiving a plaque from the foundation in appreciation and a key to the City of Tupelo.

Bill Rittenhouse, pastor of First Baptist Church, Tupelo, and tour leader, is former director of High

Flight Foundation. He presented the plaque and key to Prince Hassan. Rittenhouse is a board member of High Flight.

Rittenhouse reported that some of the Bibles will be given to the American school in Amman, Jordan's capital city and some will be available through the Baptist Book Store there to go into Rumania.



BAPTIST RECORD PAGE 7

Thursday, June 23, 1979

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John and Mattie Carter (center) visit with two past-presidents of Clarke College, W. E. Greene, left, and W. L. Comper.

Glenn Goldman Directs First Kemper County Youth Retreat

The first Kemper Baptist Association Youth Retreat ever held drew 54 young people and 12 adults. The June 4-7 retreat was at Tombigbee State Park near Tupelo.

Glenn Goldman of DeKalb Church, camp director, said, "Many young people, as well as adults, recommitted their lives to Christ, to be soul winners."

Four made professions of faith."

Mark-Gibson of DeKalb directed the music. Leon Adams of Meridian led the Bible study. Other activities included quiet times, rap sessions, group games, and preaching by local pastors.

The retreat theme was "Living for Jesus."

Medieval Biblical Drama Opens At Belmont College



NASHVILLE — Abraham, John Meadows, Austin, Texas, offers Isaac, Tim Parkison, Nashville, as a sacrifice in MIRACLES, a professional presentation of early English biblical plays. MIRACLES plays its second season July 6 through August 18 on an outdoor stage at Belmont College.

NASHVILLE — Miracles, a professional presentation of early English biblical plays, opens its second season here July 6.

Presented Monday - Saturday in an outdoor theater at Belmont College, the plays were written in medieval England by men who wanted to make biblical events entertaining and exciting. So successful were they that the plays have continued to please audiences through the centuries.

The only known professional drama of its kind in North America, MIRACLES presents a unique modern translation of the plays.

The 8 p.m. performances include sections of 14 plays tracing the Judeo-Christian history from creation to ascension.

Producer is Anderson Clark, chairman of Belmont's department of literature, language and communicative arts.

Tickets for Miracles, which ends August 18, are \$4.50 for adults and \$3.50 for students.

Medieval buffets, featuring appropriate types of English food, will be hosted in the college dining room on Friday and Saturday evenings beginning July 14.

Clarke Honors Carters

John F. and Mattie Carter were special honorees at a banquet in the Clarke College cafeteria on May 25. More than 100 friends, family, former students, and fellow faculty members gathered to pay tribute to this couple who have become almost synonymous with the name Clarke College. Special accolades were given to Carter for his leadership at Clarke as a teacher, writer, and leader in the community of Newton. A special tribute commended Mrs. Carter for "quiet, constant, and willing support" she has always given in all her husband has undertaken.

Carter came to Newton in 1919 as an instructor of religion and languages at Clarke College. From 1919 until 1939, the Carters found themselves continuously involved with the activities of Clarke. He served as interim president on one occasion.

The next decade placed the Carters in the pastoring and teaching fields in other areas, and in 1946 they went to the Clarke Creek Bible School in Pineville, Ky. where he would be dean and instructor of Bible.

In 1950, under leadership of W. E. Green, Clarke president, the Carters returned to Newton and once again en-

deared themselves to countless numbers of students. As he became recognized as a member of biblical studies, students clamored to get into his classes. He became a man of God who manifested his faith and godliness in his classroom presentation. His knowledge was interspersed with humor which always entranced his students. He taught until 1977.

Clarke students who were in his classes speak of him with love and reverence.

At the same time that John Carter led his ministerial students, Mattie Carter instructed and led ministers' wives in the WMU which she had organized on campus.

Now, 60 years since first coming to Clarke College, the Carters still maintain their home in Newton, a block from the campus. He (at 91) still preaches and often teaches in local Bible studies. She still actively participates in her church's WMU organization. They both teach Sunday School classes.

May 25 was proclaimed John F. and Mattie Carter Day by the Mayor of Newton.



Holly Springs Renovates Sanctuary

First Church of Holly Springs dedicated its newly renovated auditorium May 13. Earl Kelly, executive secretary, state Convention Board, and former pastor of the church, brought the dedication message. The service was followed with a fellowship dinner in the Family Life Center.

Both auditorium and old education building were completely renovated. The auditorium seating capacity was increased more than 100 seats. A new organ console was added, and ten new ranks of pipes.

The church a few months earlier entered the "Together We Build" program under direction of Clarence Cutrell, consultant, Stewardship Department, Mississippi Baptist Convention Board. This effort will raise more than a quarter of a million dollars over the next three years. The church also has an operating budget of \$200,000.

Left to right: Gordon Sigman, chairman of the "Together We Build" campaign; Kelly; Mrs. S. V. Cochran, chairwoman of the Interior Decoration Committee; H. Guy Palmer, chairman of the Building Renovation Committee; and Tommy Tutor, pastor.

Devotional

How To Be Sure You Are Saved

By Byron E. Mathis, Pastor
Calvary, Pascagoula
I John 5:13

The purpose of this message is to give you twelve ways to help you know you are saved:

I. Confronted With The Word Of God

Acts 16:31 — "Believe on the Lord Jesus Christ and thou shalt be saved."

John 3:16-18 and 5:24.

God's word is essential and effective in salvation. The Holy Spirit uses the Word to reach you. "God says it, I believe it, and that settles it."

II. Convicted By God's Spirit

I was convicted and convinced that I was lost, doomed, undone, and deserving of Hell. Conviction caused me to regret my sins and the consequences.

III. Confessed My Sin and My Saviour

Romans 10:9 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

I repented, believed, confessed and yielded my all to Christ for salvation, service, and security. Salvation relieved me of my misery, renewed me within and remade me without.

IV. Carried Through In Baptism

Read Matthew 3:13-17 about the baptism of Jesus. See Romans 6:4 and Acts 9:39. The eunuch was saved, then baptized, and went on his way rejoicing, and so did I.

V. Cooperated With Christ's Church

Christ loved the church and gave himself for it. I believe, belong, and try to behave. Belong and be faithful, useful, and cooperative without compromising. Say a good word for the church.

VI. Christlike Fellowship Has Helped To Give Me Assurance

I love the Lord, Christians, and the church, and enjoy fellowship. I John 3:14 — "We know that we have passed from death unto life, because we love the brethren."

VII. Consciousness Of The Holy Spirit Within — At Times — If Not At All Times — Though He Is Present At All Times.

I John 3:23 — "Hereby we know that He abideth in us, by the Spirit which He hath given us."

Romans 8:16 — "The Spirit itself beareth witness with our Spirit, that we are the children of God."

VIII. Continuing Steadfastly Gives Assurance

Acts 2:42 — "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

IX. Complete Readiness To Help With Time, Talent And Tithes Assures Me

I John 2:3-5 — "Whoso keepeth His Word, in him verily is the love of God perfected: hereby we know that we are of Him."

"The service of Jesus true pleasure affords." "The longer I serve Him, the sweeter He grows." Use your opportunities willingly.

X. Count Your Answered Prayers

A single answered prayer should encourage you and perhaps you can count many answered prayers.

XI. Chastisement Gives Assurance

Hebrews 12:5-11 — "For whom the Lord loveth He chasteneth — for our profit — that we might be partakers of His holiness — afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

XII. Confession, Cleansing And Commitment Assures Me When I Stray

David sinned but he confessed it, was cleansed and made a new beginning as found in Psalm 51.

Friend, be honest and do what is necessary to say, "Doubts are settled, for I know, I know, my salvation is real."

Hong Kong — A new \$1 million wing of Hong Kong Baptist Hospital was officially opened during the 40th anniversary celebration of the Baptist

Convention of Hong Kong. The three-story wing houses the outpatient department, nursing staff quarters, offices, a conference room and a chapel.

Life and Work Lesson

Man Of Misguided Zeal

By W. Thomas Baddley
First, Brandon

Acts 7:58-8:1; 22:3, 27-28;
26:4-5, 9-11

In this day of demonstrations and protests we have become insensitive to zealous people. The national news broadcasts regularly feature large groups of people parading with placards espousing or protesting some issue that is dear to them. From the killing of baby seals to a proposed ban on nuclear power plants, individuals take up the "hue and cry" and put themselves fully into the efforts to make their point or win their case.

These people by and large are not involved for personal gain or notoriety, but because they really "believe" in what they are doing. This is the American way. This is exercising the freedom that is a part of our American heritage. Yet, just as sincerely, others join the opposition, being just as firmly convinced that theirs is the "right" side. Though both sides are very sincere, at least one of them (and sometimes both) is sincerely wrong.

As we look at Paul's background, the life before Christ, we can know that Paul himself looked back. What he remembered grieved him. In I Timothy 1:15, he even described himself as the worst of all sinners, and well he might be called with his determined war against Christianity. His sincerity was not enough. Though deeply sincere, he realized (much later) that he was wrong.

This lesson hop-scotches through the book of Acts to give us a background study of Paul in an attempt to identify aspects of his early life which explain his zeal in persecuting the church. Just as film makers sometimes use flashbacks effectively to unfold a story, so we find periodic glimpses into Paul's background.

I. A "Mixed-Up" Man (Acts 22:3, 27-28)

Usually when we say someone is mixed up, we are referring to his state of mind — he is confused. In this case we are speaking of Paul's mixed-up background. Paul claims a special relationship to three different groups. He was born a Jew of Hebrew parents. He rejoiced in this fact and traced his ancestry back through the tribe of Benjamin. His Hebrew name, Saul, was given in honor of the first King of Israel.

His birthplace was Tarsus, and his early years were spent under the influence of Greeks and the great university of this capital city of Cilicia.

He also claims Roman citizenship by birth, indicating that his father was a Roman citizen and thus probably a man of some position. Paul's attitude toward Roman authority was far more calm in later years than other Jewish groups, perhaps due to his special relationship as a citizen. So, we find this Jewish-Roman young man growing up in a Greek dominated city. The greatest influences in his life seem to have come from the synagogue.

The intensity and intelligence of the young man, coupled with sensitivity and piety, led him to rabbinical education in Jerusalem. There, seven rabbis of special distinction taught the most promising of the potential rabbis. Of these, Gamaliel was foremost. It was under his teaching that Paul learned the law and how to live by it as a Pharisee, strictly obeying the law.

II. Paul The Pharisee (Acts 26:4-5)

From his own lips we hear Paul testifying of being a strict Pharisee, rising above all others his own age in understanding, proclamation, and living by the law. To be a Pharisee involved not only the determined self-discipline of obedience, but a zealous love of teaching, leading, and correcting

other Jews, too!

III. Paul The Persecutor (Acts 7:58-8:1; 26:9-11)

In these two passages we see a transition in Paul. As the man, Stephen, is stoned for his firm stand and startling sermon, Paul guards the coats and gives consent to Stephen's death. Then his reserved attitude appears to change rapidly from one of complicity to involvement as a leader and then as chief leader in the persecution of the Christians. The same zeal and determination that made Paul a leader of the Pharisees now was used to destroy what he saw as a threat to Judaism.

In our everyday living we have discovered that if anything, any cause, any work is to be done well, it must be coupled with enthusiasm and a conviction of its worth. However, often we look too little to the validity of a cause before being swept up in the emotion of mob movement.

In later life Paul lamented that he had spent a time under the influence of misguided zeal, but he allowed God to redirect and use that zealous love for much good, too. Do we have time to waste, or energy on worthless causes or less-than-the-best projects? We must prayerfully and carefully study and examine our priorities and opportunities, and then channel all of our eagerness, idealism, and energy into fruitful Christian experiences.

At Blue Mountain

14 Buildings Approved For Historic Registry

The National Register of Historic Places notified officials at Blue Mountain College last week that 14 buildings on campus have been selected to be included in its historic register.

Mrs. Sadie Lee Wells of Blue Mountain, who coordinated efforts by the Blue Mountain Alumnae Association to secure the listings, said, "The unusual thing about us securing 14 buildings to be included is the fact that eight of them are under 50 years of age but the architectural engineers who made

the campus inspections said that they should be included because of their style and that they were in harmony with others on the campus."

Buildings on campus which are included in the register are Hearn-Jennings dormitory; Lowrey dorm; Lawrence T. Lowrey administration building; Lowrey Memorial Baptist Church; Whitfield dorm and Sumrall Cottage all of which are over 50 years old. These buildings become eligible to apply for Department of Interior grants to aid in restoration.

Uniform Lesson

Living With Decisions

By Ed North, First, Quitman

I Kings 12:1-33

The Salt II treaty, inflation, the energy crisis, etc. serve to bring into sharp focus the impact of decisions made by men in leadership positions. A desert sheik, just a hairsbreadth removed from nomadism and illiteracy, makes a decision and long lines spring up at American gas stations. Events in Moscow, Teheran, Cairo, Jerusalem, Washington, D. C., Jackson, Mississippi, in all the seats of government in our shrinking world, directly influence your life and mine.

The decisions of Rehoboam and Jeroboam in ancient Palestine were critical and far-reaching in their consequences. For the most part they were wrong choices made by men out of touch with the source of true wisdom.

Let's examine the decision making process followed by these two rulers. While the focus of this study is upon men of power and position, the principles are universal. The decisions you and I make follow the same general pattern, and are no less critical to our well being.

I. The Influence of The Past (Read I Kings 11:1-43)

One does not come to a moment of decision in a vacuum. The past impinges on the present. The seeds of division in the kingdom, nurtured and brought to fruition by Rehoboam and Jeroboam, were sown by Solomon.

Building upon the best efforts of David, Solomon added lustre to the Golden Age of Israel's history. Prosperity abounded. Political power extended from the Euphrates in the north to the Gulf of Akaba in the South. Solomon's divine gift of wisdom served him and the nation well.

But the gold began to tarnish. Spurred on by the many foreign women whom he took to wife (v. 1), Solomon "turned away his heart after other gods: and his heart was not perfect with the Lord his God" (v. 4). The move toward idolatry was followed by repressive policies as Solomon forced his countrymen into slave labor to implement grand building schemes.

Jeroboam served as an overseer of this forced labor (v. 28). Through the prophet Ahijah God announced the division of the kingdom and designated Jeroboam as king of the ten northern

tribes (vv. 29-33). The prophecy angered Solomon, and Jeroboam had to flee for his life to Egypt (v. 40). Solomon died and his son, Rehoboam, succeeded him to the throne (vv. 41-43).

Critical decisions made by Rehoboam and Jeroboam bear the imprint of Solomon's harsh/power, self-centeredness, disregard for human worth, and blatant idolatry. The continuing influence of wrong political choices may be best illustrated for us in the Watergate event. The past influences the decisions of the present. The wise man learns from the mistakes of his predecessors, and makes more positive, productive decisions.

II. The Impact of Advisers (I Kings 12:1-19)

Rehoboam comes to Shechem where "all Israel" has gathered to make him king. Shechem was the ancient capital of the north, and a site of deep spiritual significance. Here Abram first worshipped the Lord in the Promised Land (Gen. 12:6). Jacob raised an altar of sacrifice (Gen. 33:18-20), and the bones of Joseph were buried (Josh. 24:32). To this holy place the nation gathers to anoint a king.

Having returned from Egypt, Jeroboam joins other northern leaders to petition Rehoboam for relief from Solomon's harsh measures. Before making such a decision Rehoboam seeks advice. Just as I began writing this section one of my "sons in the ministry" called to ask my advice on a serious matter. What a critical venture is the giving and receiving of advice!

Rehoboam turns first to the elders who advise diplomacy and compassion (vv. 6-7). Verse 8 is a strong indictment of the fledgling king: "But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him. . . . These young men counselled even more oppressive policies than those of Solomon (vv. 9-11).

Rehoboam followed the advice of his peers and the nation was tragically divided (vv. 12-19). Did he heed their advice because they said what he wanted to hear? Did Rehoboam's youthful pride, basic selfishness, and hunger for power dictate the advice he would

accept? "All Israel" came to Shechem to anoint a king, but two weak, debilitated nations left that place of decision. Henceforth, the Bible typically refers to the northern kingdom as Israel, and to the southern kingdom as Judah. What a powerful example of the devastating results of acting upon the wrong advice.

III. The Importance of The Religion Factor (I Kings 12:20-33)

Israel now moves to anoint Jeroboam as king (v. 20). He immediately sees a potential problem in the issue of religion. If his people return to Jerusalem for worship they will be subjected to the influence of the "enemy." This could hurt Jeroboam politically (v. 27).

Reminiscence of Aaron (Ex. 32), the new king makes two bulls of gold and establishes shrines at Dan and Bethel. Ostensibly the bulls were to serve as pedestals on which the true God would stand. But, no doubt influenced by the bull worship of the Canaanites, the Israelites soon worshipped the bulls themselves, and the "thing became a sin" in the eyes of God (v. 30).

The most obvious mistake made by both Rehoboam and Jeroboam was their failure to seek divine guidance before making critical decisions. In fact, Jeroboam's decisions indicate that he was less interested in following God's will than he was in using religion to accomplish his own selfish goals. Religion can be a plus in our decision making when we earnestly desire God's leadership. But it is always tempting to make our own decisions, and then try to give them a sacred aura. God's judgment upon Jeroboam (see I Kings 14:1-18) is a warning against yielding to that temptation.

In a few days we will celebrate 203 years of American independence. The history of our beloved nation is written in the decisions, some wise, some tragically wrong, of her leaders. But through it all a certain Providence is discerned. Even as Hebraic faith saw in the actions of Rehoboam "a turn of affairs brought about by the Lord" (12:15 RSV), so faith detects the hand of God molding all the decisions of men to suit his ultimate purposes.

Every man is a volume, if you know how to read him. — William Ellery Chan

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Gallup Poll

Support For Hunger Efforts

NASHVILLE, Tenn. (BP) — A Gallup Poll, released just six weeks before Southern Baptists observe their second annual World Hunger Day, Aug. 1, indicates Americans strongly support government efforts to alleviate world hunger.

The national poll shows that although the American public does not fully comprehend the extent of the hunger crisis and tends to overestimate the level of current U. S. government programs to cope with the problem, approximately eight Americans in ten favor either retaining such programs at present funding levels or increasing them. The poll also reveals that, compared with a selected list of other spending priorities, most Americans consider efforts to ease global hunger to be as important as national defense and farm price supports.

Although hunger commission chairman Sol M. Linowitz cited the poll as "a major step forward in our public education effort," he also

pointed out that Americans still have some learning to do about world hunger. Two thirds of the persons polled (Continued on page 3)

Uganda Admits Volunteers

RICHMOND, Va. (BP) — Seven Southern Baptist volunteers are in Uganda after receiving the nod from Southern Baptist Missionary G. Webster Carroll.

Carroll had asked the team of former East Africa missionary Jimmie D. Hooten of Dallas, Texas, and six MKs (missionary kids) to delay departure after Uganda's ruling coalition replaced President Yussufu K. Lule with new president Godfrey Binaisa the day they were to leave New York.

Team members returned home until (Continued on Page 3)

Appeal For Sponsors

"Translate Sympathy Into Action" To Save Refugees

An urgent appeal for Mississippi Baptists to sponsor refugees from Southeast Asia has been made by leaders of Mississippi Baptist Convention and the Southern Baptist Home Mission Board in Atlanta.

"Southern Baptists must translate sympathies into action and do it quickly, if the lives of Vietnamese and Cambodian refugees are to be saved," said Gene Tunnell, consultant on refugees at the Home Mission Board.

Richard Alford, language mission program leader of the Mississippi Baptist Convention, has issued an appeal to Mississippi Baptist churches to consider sponsoring some of the refugees.

Nearly 27,000 Indo-Chinese refugees

have been resettled in the United States in the past two years. "Since January, only one family has been re-

settled by Mississippi Baptists," said Alford. The arrival of boat people from Viet-

nam to Southeast Asia countries has again increased. The number of arrivals in the first two weeks of April (Continued on page 3)

Challenge: 1,000 Families

ATLANTA (BP) — Southern Baptist associations of churches are being asked to commit themselves by October 1 to the resettlement of 1,000 Indo-Chinese refugee families.

The challenge came from a special committee for refugee resettlement created by William G. Tanner, executive director-treasurer of the Southern Baptist Home Mission Board.

"We must find ways to accel-

erate the resettlement of these thousands of persons, many of whom are dying of starvation and exposure," Tanner said in forming the committee from personnel in his agency in language missions, volunteer enlistment, associational missions and refugee resettlement.

Tanner also said he would coordinate the work with the Southern Baptist Foreign Mission Board (Continued on page 3)

Youth Night Headliners Named

Jerry Clower of Yazoo City and Frank Pollard of Jackson will headline the 1979 Youth Night program August 17 at the Mississippi Coliseum in Jackson.

Sponsored by the Mississippi Baptist Convention Board, the program beginning at 8:30 p.m., annually draws between 8,500 and 10,000 high school and college students.

This year's program will include the

homespun stories of Jerry Clower, a spiritual message by Frank Pollard, pastor of Jackson's First Baptist Church, and music by Don Francisco of Nashville and Gary Floyd of Conroe, Tex.

Francisco is perhaps best known for his song "He's Alive"

Organist for the evening will be Sammy Polk of Prentiss. Pianist will be Alicia Gatewood of Forest.



Clower

Pollard



Francisco

Floyd

Polk

Gatewood

Leadership Training "Oils Machinery"

As program director for the Mississippi Baptist Convention Board, Chester Vaughn knows that a trained leadership in the Baptist church facilitates the functioning of the church.

Vaughn, who oversees the various program areas which offer training to church leadership in Mississippi Baptist churches, likens this training to "well-oiled machinery," he says.

And Vaughn doesn't hesitate to point to a place where this "oil" is flowing — Gulfshore Baptist Assembly.

Still with space for Baptist leadership — teachers, church staff, others, and families — Vaughn says the leadership training weeks yet to be at Gulfshore this summer include programs relating to Sunday School,

Church Training and Church Music. There are four Sunday School weeks to choose from: July 30-Aug. 1; Aug. 2-4; Aug. 6-8; and Aug. 9-11.

Two Church Training Leadership Conferences are set: Aug. 13-15, and Aug. 16-18.

The Church Music Leadership Retreat will be July 26-28.

For the July 30-Aug. 4, Sunday School weeks, Kenneth Chafin, pastor of South Main Baptist Church, Houston, Tex., will be Bible study leader and speaker. Mr. and Mrs. Bill Bacon of First Baptist Church, Clinton, will be music leaders, with Mrs. Larry Salter of First Baptist Church, Brandon, as pianist.

Also on hand will be leaders for individual age group conferences: Mr. and Mrs. Harold Marsh of the Baptist Sunday School Board, Nashville; Al Foy, also of the Sunday School Board, and Mrs. Judd Allen of Calvary Baptist Church, Jackson.

The second two weeks (Aug. 6-11) will include Brooks Wester, pastor of First Church, Hattiesburg, as Bible study leader and J. B. Fowler, pastor of First Church, McComb, as speaker.

Music leaders will be Mr. and Mrs. David Tyson of Arkansas, with Mrs. Salter as pianist.

Age group conference leaders will include Dennis Conniff III, of the Sunday School Board and Mrs. Allen of Jackson.

The Church Training Leadership Retreats Aug. 13-15, and Aug. 16-18, will include on the faculty Jim Cartwright and Ethel McIndoo of the Sunday School Board as conference leaders.

The Church Music Leadership Week, July 26-28, will include Len Turner, pastor of Colonial Heights Baptist Church, Jackson, as conference pastor.

Classes for music leadership in the local church will include separate

programs for children's choir workers (pre-school, younger and older children) for church organists and pianists, and special classes for part time and volunteer music directors. Separate classes will be held for full time ministers of music.

(Continued on Page 3)

Clarke College Names A. C. Johnson President

The Clarke College Board of Trustees has announced that A. C. Johnson has accepted the presidency of Clarke College. Upon acceptance Johnson became the 17th president of the Mississippi Baptist Junior College.

Johnson, who came to Clarke in 1977 as chairperson of the division of social science and Business and instructor in history and government, was appointed director of development of the college in August, 1978.

Upon the resignation of S. L. Harris, Johnson was named acting president by the Board of Trustees.

Johnson was graduated from East Central Junior College and holds the bachelor of science degree from the University of Southern Mississippi. He earned the Master of Arts from the University of Mississippi and holds the LL.B. and Juris Doctor degree from the University of Alabama. He also holds the Doctor of Humane letters from the London Institute of Applied Research.

Johnson was a high school principal for several years and served on the faculty of the University of Southern Mississippi and Meridian Junior College before coming to Clarke. He is a member of the Mississippi Bar, has been listed in *Who's Who in American Education*, and recently was selected to appear in *Personalities of the South*.

He is a native of Newton County, but has been a resident of Lauderdale County for many years and is married to the former Bertie McMahan of Newton County. The Johnsons will be moving into the new President's home on the Clarke campus.

The Johnsons are members of State Boulevard Baptist Church in Meridian where he is a deacon and Sunday School teacher. He is in demand as a speaker for worship services and Brotherhood activities.

He is a former Mississippi district governor of Civitan, Intl.



Johnson

Johnson expressed his excitement over the challenges and opportunities that the future holds for Clarke College. He offered thanks to the many people who had supported with prayer and hard work during the past six months and asked for continued support and service during his presidency.

New Baptist Hymnal Gives Sight By Touch

By Jim Lowry

NASHVILLE — Just to touch a church hymnal would be counted as a rather small blessing to most people.

A very special version of the 1975 edition of *Baptist Hymnal* has just been released, however, in which the touch is everything.

Baptist Hymnal, Braille Edition, available through the church music

department of the Southern Baptist Sunday School Board, was reviewed recently with a great deal of excitement by one of Southern Baptists' most famous blind performers.

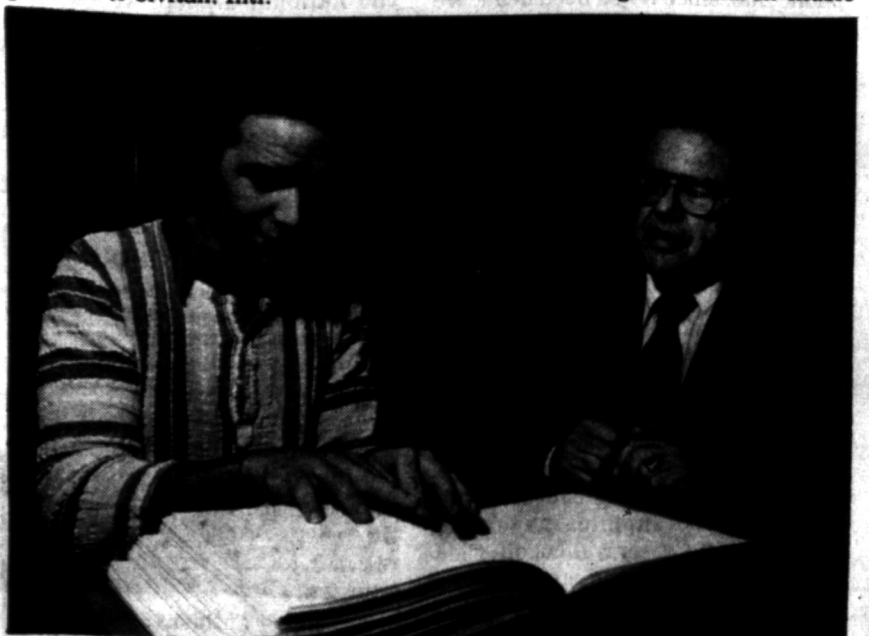
Ken Medema, singer, pianist and composer from Staten Island, N. Y., and a member of Ridgeborough Baptist Church there, expressed delight when he recently received one of the first copies from William J. Reynolds, head of the board's church music department.

Medema took one of the four volumes and began examining it, learning the words to new hymns and the words to some of the middle verses of often used hymns for the first time.

"There are things in here we've never sung before," he said. "And this one, I've known the tune to for years, but have never heard the words."

Medema and Reynolds said they expect the new hymnal to open a whole new world of worship participation for blind church members. The hymnal contains only the words to the hymns, not the music. However, it also contains all the indexes and responsive readings. Music was omitted to keep costs as low as possible.

With hymn words, responsive readings and indexes, the *Baptist Hymnal, Braille Edition*, requires four volumes on 667 pages. Each of the volumes is 11 inches by 11 inches by almost 3 inches. (Continued on page 2)



Ken Medema, left, blind musician from New York, reads from the new *BAPTIST HYMNAL, BRAILLE EDITION*, presented by him to William J. Reynolds, head of the church music department at the Baptist Sunday School Board, Nashville. (BSSB Photo by Mark Sandlin.)

Center Looted, Employee Hurt In Managua Conflict

TEGUCIGALPA, Honduras (BP) — Nicaragua's Baptist Culture Center in Managua reportedly was looted and an employee wounded as fighting intensified between guerrillas and national guard troops.

Stanley D. Stamps, Southern Baptist Missionary to Nicaragua, said he had received an unconfirmed report that the center had been ransacked. In an unrelated incident, an employee of the center was struck and wounded by

shrapnel from a rocket explosion near his home, Stamps said in a June 22 phone call to the Foreign Mission Board in Richmond, Va.

Stamps and family were away on vacation when fighting intensified June 4 between the Sandinista National Liberation Front and forces of President Anastasio Somoza Jr. Thousands — including the other Southern Baptist missionary couple in Managua — were forced to flee the country. Mr. and Mrs. Stamps are temporarily living in Honduras.

No deaths among Baptist families have been reported, but Stamps said he believes many have been left homeless and affected by the daily gunfire.

The Nicaraguan Baptist Convention president, Mireya de Dominguez, told the missionary in a telephone conversation: "The situation is critical... just keep on praying for us."

(Continued on Page 3)

CP Gifts Make Halfway Point Of Year On Par

Cooperative Program gifts totaling \$817,962 from Mississippi Baptist Churches during June increased the total gifts for the first six months of the year to \$5,011,245, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

"This means that during the first half of the year the churches gave more than half of the annual \$10 mil-

lion budget for world missions," Kelly pointed out.

The total income for the first half of 1979 was \$607,557 more than for the same period of 1978. This is a 13.8 percent increase for this year over last, Kelly said. For June the total amount of the gifts from the churches was \$56,120 more than for the same month of last year, or a percentage increase (Continued on Page 3)

A Personal View

Thoughts During An African Coup: Missionaries Waiting

(Note: As power changes hands in a foreign country, the Southern Baptist missionary is a non-political bystander — uninvolved politically yet closely identified with the people God has called him to work with. One such missionary, Dean E. Richardson, gives a personal view.)

By Dean E. Richardson
TAMALE, Ghana (BP) — We heard today (June 4) that an attempted coup is in progress, aimed at overthrowing the government of the supreme military council of Ghana.

The fighting is reported heavy in Accra, but that's 400 long, weary miles from us here in Tamale. There are reports of scattered violence here, so we are maintaining a low profile for the moment.

What do missionaries think about in this situation? How do they react? First, there is an almost overwhelming desire to know what's going on. One can't depend on radio broadcasts because they are unpredictable. So we wait anxiously for any tidbit of information.

Our main considerations are twofold: First, what effect will all of this have on our ability to proclaim the gospel of Jesus Christ in Ghana? Whoever wins, will we still have the same freedom to teach, to preach, to plant churches? This is perhaps uppermost in our prayers and thinking. Second, what of the safety of our own

Southern Baptist missionaries in Accra? They are near the area of heaviest fighting, and we pray they may be kept safe during the time of danger.

Other thoughts creep in. While as Southern Baptist missionaries we don't become involved in politics, we know some of the incumbent officials to be active Christians and we pray for their safety. We pray this prayer not because of their political affiliation, but as one Christian interceding for another.

What of our Baptist Christians? Yesterday (Sunday) I preached in one of our larger village churches, about 15 miles from Tamale. I felt strangely impressed to preach from John 9:1-5 and to stress the theme, "Work for the night is coming." I pointed out that the congregation's opportunities to work and witness were not guaranteed. My wife and I wondered as we drove back to Tamale why the Lord had led me to such a message. Today we understand, at least partially.

Personal safety is not a major item with us. I am a combat veteran, and neither of us is easily frightened. We have no children on the field, so that's not a problem. We stand ready to evacuate if necessary, but doubt that will be called for.

We pray also for the nation of Ghana, that divisions might be minimized and quickly healed. And overall, of course, "to God be the glory."

(The coup was successful and the situation in the capital city of Accra quickly returned to normal. Airports and roads are open again. Elections scheduled for June 18 were held peacefully and the new government will take control in a few months. No missionaries were hurt.)

Cochran Asks Missionary Tax Exemption

(WASHINGTON, D. C.) — Mississippi's Thad Cochran has introduced legislation to exempt from federal income taxes the first \$20,000 earned by overseas American missionaries.

Cochran said this bill was needed because the Foreign Earned Income Act of 1978 now requires religious and charitable workers in foreign countries to pay from \$1,000 to \$4,000 annually in additional U. S. income taxes.

"In recent years, many charities have experienced increasing difficulty in adjusting pay scales to keep pace with inflation and the declining dollar overseas," said Cochran. "Charities, unlike their counterparts in private industry, have no mechanism for passing along cost increases to their 'customers' (Continued on page 3)

Flight From Nicaragua: Journeymen's Last Days

By Jennifer Hall Anderson
ORLANDO, Fla. (BP) — "I don't think I ever was afraid we wouldn't get out until we got to the airport... where we met an American reporter whose hands were shaking so bad he could hardly write."

Paula Baumgardner, 24, didn't know then what she knows now. She and her husband Steve were not only the last Southern Baptist missionaries to exit strife-torn Nicaragua, but they believe they were passengers on the last regularly scheduled flight out of Managua, the capital city. Stepped-up fighting between the government, of Anastasio Somoza Jr. and guerrillas of the Sandinista National Liberation Front caused scores to leave.

What some have called acts of bravery are really nothing more than raised eyebrows to the missionary journeyman couple, now with family in Orlando, awaiting departure to a new assignment for the final year of their two-year volunteer mission term.

Steve, 25, maintains he was only "concerned" and never in fear. "After all, ever since we arrived as journeymen in August 1978 we heard gunfire almost every single night," he said. He likened Managua to the eye of a hurricane, action all around, yet relatively calm in the center.

In fact, when they packed to evacuate, "we packed like we were going on vacation," Paula said. "It never crossed my mind that we might

never go back." Except for their wedding pictures, Paula grabbed little else.

Their flight from Nicaragua sounds like a mystery thriller.

For months, career missionary veterans Stanley and Glenna Stamps had planned a June vacation away from Managua. As the time grew nearer, the Baumgardners and Stamps thought they'd go together. Steve's parents, however, were planning to visit Managua. "It was a tough decision (with the on-again, off-again fighting), but we decided to stay," said Steve. The Stamps left.

Just days later, a general strike closed 85 percent of Managua's businesses. June 5 the city's vital transportation system shut down. "June 6th I finally said, 'Hey this looks like it's a prolonged type thing — maybe we should leave,'" said a calm Steve Baumgardner.

Phone calls to airlines proved futile — information was unreliable. By June 9, Baumgardner and a Nicaraguan friend went to a travel agency. "They'd only let me through the back door, but I got two tickets," Steve said. The couple hoped to get to Honduras.

June 10 the Baumgardners arrived at the airport to find enough tickets had been sold to fill three airplanes. Steve called it "a mass of confusion."

Flights were cancelled to Honduras; they decided to try for Miami. Four hours later, passengers were starting to board, but to get a seat, baggage had

to be tagged.

"A man in front of us got a nod from someone and they took his luggage and tagged it," said Baumgardner. When Steve asked the man how he did it, he suggested they put their luggage on the scale. They did; were asked their destination; and with no other questions asked, they received a nod to board.

"We barely got on," Steve recalled. "And on June 11, the day after we left Managua, we heard the U. S. citizens couldn't get out of Nicaragua... we're very thankful. The Lord was certainly watching over us."

Since their arrival in the states, the Baumgardners say they've heard much more about the fighting in Nicaragua than when they lived there. "I guess I just look back and say it was the hand of the Lord guiding us," said Steve. "That's all I can say. If we were there now we'd probably be scared."

What does the future look like for the Baumgardners and Stamps? The Stamps call it "wait and see." They hope to return and continue literature work, but for now they're in Honduras. The Baumgardners will work in Tegucigalpa, Honduras, where he will do accounting for the organization of Southern Baptist missionaries there.

Still the longing for Nicaragua remains vivid. "We tried to make provisions for the employees with the literature ministry... I'm concerned about the people who were depending on us for a living," said Steve. "We just did the best we could."

Stephens L. Baumgardner Jr. is a native of Pensacola, Fla., and Paula Howard Baumgardner is from Orlando. Stanley D. Stamps is from Prentiss, Miss. Glenna Morgan Stamps is from Hill County, Texas.



At home in Spain, David, Errol, Susan, and Julia Lynn Simmons sing, accompanied by Mary on the piano.

"Life In Evangelism" Leads Family To Minister In Spain

By Indy Whitten, Missionary, Spain

"Just as we finished our education and were happily settled 'for life' in evangelism/church music in Florida," says Mary Simmons, with a smile, "God stepped in with a different but wonderful plan. He took us to Spain as missionaries to do practically the same work, but in a different place."

Mary was born in a small rural community near Laurel, Mississippi — the oldest of five children. At 12 she made a profession of faith at Edon Church (Jasper County). During high school days she dedicated her life to full-time Christian service.

Errol was born in Baton Rouge. His family moved back and forth between Baton Rouge and Franklinton, La. several times. In Baton Rouge at the age of ten he accepted Christ, following a revival at the North Highlands Baptist Church. At a District Youth Camp he made a public decision to do whatever God wanted him to do.

Following high school Errol went to Southeastern Louisiana College and was majoring in pre-dentistry. His de-

sire was to become an orthodontist, but he felt led to change his plans. Following the summer of 1958 he transferred to William Carey College where he met Mary.

In Hattiesburg Errol became music and youth director of the Edon Baptist Church in Jasper County. The first time he dated Mary was when she accompanied him to be substitute organist at the Glendale Church of Hattiesburg. Mary and Errol were married on December 17, 1960, a few months before they graduated from William Carey College.

Errol entered New Orleans Seminary, where he received the Master of Church Music degree. Two children were born to them while they were in seminary: Julia Lynn and David.

In Florida Errol was minister of music and education at Heights Church, Pensacola; minister of music and youth, First Church, Sanford; and minister of youth/associate minister, First Church, Panama City. Susan, the third child, was born in Sanford.

In 1972, through contact with the

Hymnal

(Continued from Page 1)

requiring a shelf space 11 1/4 inches wide.

Reynolds said the hymnals would be available only through the church music department at the board, not through Baptist Book Stores or other outlets. Cost of the braille edition is \$85, which includes shipping costs.

Music department personnel are suggesting that churches buy a copy of the braille hymnal for each blind church member, and leave them in a reserved space in the church's auditorium, for use on a weekly basis. This would allow the blind person to participate fully in every aspect of the church service.

New SBC President Accosted In Pulpit

MEMPHIS, Tenn. (AP) — A bearded 21-year old white man with disheveled hair and shirt open to the waist accosted Adrian Rogers during his first appearance in the pulpit since his election as president of the Southern Baptist Convention.

William E. Cotton of Memphis was forcibly restrained by staff and choir members of Bellevue Baptist Church, on Sunday, June 17, who interrupted him near the pulpit.

Cotton was scheduled to appear in city court later in the week on charges of disturbing a religious assembly and two counts of aggravated assault.

Rogers was preaching a televised sermon on "The Christian's Relationship With This World" when Cotton, shouting at the top of his voice, bounded through a side door and leaped onto the platform.

Rogers said he threw up his hands, and Cotton stopped. "I feel he was stopped by the power of God," Rogers declared.

TV Station Reinstates Baptist Preacher's Show

DALLAS (BP) — Southern Baptist Evangelist James Robison, whose weekly television program was cancelled by WFAA-TV, Dallas, after he made critical remarks about homosexuals, has been reinstated by the station.

Robison and WFAA vice president Dave Lane, also a Southern Baptist, received a standing ovation from a packed house during his city crusade service at First Baptist Church, Dallas.

Robison said the agreement was reached in negotiations with Lane, noting that "We don't see it as a victory for our side or their side. It is an agreement that we can both live with without compromising my position."

After a momentary pause, the assailant struck Leonard Garland, a choir member and former "Golden Gloves" champion who leveled him with a round house left which, Rogers said, was "thrown from Desoto County, Mississippi."

Rogers said he tried to calm the young man with prayer as church leaders held him. But Cotton began raging incoherently again when he was released, so police were called.

Lottie Moon

Corrections

Two corrections are to be noted in Mississippi's Lottie Moon Offering gifts listed in June 28, 1979, issue of the Baptist Record:

Jasper Association
FBC Shady Grove\$982.00
Rankin Association
Eastside Pearl\$1,309.98

U. S. House Moves To Support Voluntary Prayer

WASHINGTON (BP) — The U. S. House of Representatives agreed to language which would permit voluntary prayer and meditation in the nation's public schools.

The 259-122 vote came on an amendment by U. S. Rep. Robert S. Walker, R-Pa., declaring that one of the purposes of the proposed Department of Education would be "to permit in all public schools providing elementary or secondary education a daily opportunity for prayer and meditation, participation in which would be on a voluntary basis."

Although the House has yet to vote on the entire bill itself, the amendment is considered by many observers to be yet another obstacle to a measure whose chances for passage were already questionable.

Conservative members of Congress have argued that the proposed new department would result in further control by Washington bureaucrats over local educational matters.

The House also passed an anti-busing amendment to the measure. It would bar the present Department of Health, Education and Welfare, out of which the new department would be carved, from threatening to cut off federal funds from school districts which do not comply with HEW desegregation guidelines.

On the other side of Capitol Hill, The U. S. Senate passed a bill calling for the new department on April 9, but only after a bitter debate over the voluntary prayer question.

Mormons To Publish Through Reader's Digest

The Church of Jesus Christ of Latter-day Saints (Mormon), which sponsored four pamphlet inserts on family life in the Reader's Digest in 1978, has four more inserts for 1979.

The new series takes a "more direct approach to the Church" than did the others, according to an announcement by Mormon Church leaders in Salt Lake City. Pamphlets are published in the Reader's Digest as advertisements.

Expected to reach 25 percent of the homes in the U. S., the 1979 pamphlets are also being published in the German and Austrian editions in the Digest, according to a report in the Mormon Church News by press relations director Jerry Cahill.

The first pamphlet appeared in the April Digest, titled "7 Keys to Mormonism." The June pamphlet discussed the prophets and modern revelation in action, centering on the Word of Wisdom, the Mormon health code. The September issue will explain the Mormon plan of salvation and genealogy. The December issue will center on the Savior and Christmas and explain how the Book of Mormon supports the biblical account of Jesus' ministry. (RNS)

The Senate had passed language similar to that adopted by the house on April 5, sponsored by Sen. Jesse Helms, R-N. C., the language was struck from the Senate version four days later and attached to a Supreme Court jurisdictional bill given little chance of passage.

Helms has threatened to introduce his language as often as necessary to force both houses to act on the sensitive prayer issue.

Many congressional observers feel

that conservative members are accomplishing a dual objective by sponsoring such language in the debate over the Department of Education. They can go on record in support of prayer in the schools while at the same time opposing what they consider the threat of yet another federal bureaucracy.

Regardless of their reasoning, the prayer amendment to the bill is generally seen as detrimental to its chances of passage.

Mississippi Missionary Informs Of Nicaraguan Problems In Letter

Editor:

Even though you may have received Foreign Mission Board news releases about our situation and with reference to the war in Nicaragua, I thought I would write you personally since we have so many friends among the Baptist Record readers.

Glenna, Rhonda and I left Managua, Nicaragua on June 1 and came to Honduras for a few days of vacation. We had every intention to return about June 10, but fighting between guerrilla elements of the FSLN (Sandinista National Liberation Front) and the National Guard loyal to President Somoza intensified and several cities fell under siege. Prospects of returning to Managua became dimmer when the capital came under assault.

We were quite concerned about our Missionary Journeyman couple, Steve and Paula Baumgardner who had remained in Managua. When regular flights into and from the city were suspended our concern became frantic. I was able to talk with them by telephone and was relieved when we learned that a special flight from Managua to Honduras was scheduled for Sunday, June 10. Glenna and I were on hand to meet them, but felt a deep disappointment when they were not among the passengers. We held hope that they would be on board a second flight two hours later, but it didn't materialize due to intensified fighting in Managua.

You can hardly imagine the anguish I felt. Although we had faith they were in the Lord's care, we still could not help being concerned for them and later for their safety. An hour or so later I managed to get a telephone call through to the Nicaraguan Baptist Convention building and talk with a friend, Francisco Juarez. As our call went through, Donatila Garachi, the director of evangelism for the Convention, had just come in from the airport, where he had assisted Steve and Paula board the last plane out of Managua bound for Miami. They apparently had exhausted all efforts and the Lord was good to them.

Radio reports from Managua indicate street fighting has been going on in Ciudad Jardin, the section of Man-

agua where the Baumgardners lived and our Baptist Culture Center (bookstore and deposit) is located. I have also heard that many businesses in the zone and other parts of Managua have been sacked and pillaged. We have no idea about how our Center with several thousand dollars worth of Bibles, Christian books, and literature has fared. Nor do we have any idea about our house and personal belongings which we left in the care of a man when we left for vacation.

We had left some food in the house for him and also some money to buy additional food. On Sunday night while he was sitting on a side patio cooling off, three armed youths, possibly guerrillas, jumped a low back fence and demanded his gun (he was unarmed). They then demanded any firearms we might have had in the house. Don Jose told them that the family who lived there is an evangelical Christian family and had no firearms. The guerrillas then demanded what food and money he had and left. Apparently they didn't bother anything else except perhaps the telephone line, since it has been dead. We have no idea about what has happened there since then, although we feel it is calmer than in other more populous areas of town where fighting is going on.

The eventual loss of our personal belongings is minor to the hurt of seeing our Nicaraguan friends and co-laborers suffer. There are several Baptist churches and numerous other evangelical churches which we serve in the areas most severely affected by the fighting. Many friends live in zones named as areas of hottest battles. Although we are grateful to be safe and secure, we hurt deeply for our Nicaraguan friends.

Beside the suffering caused by the fighting, food supplies have been exhausted and water was cut off. Electricity also was turned off in parts of the city, according to reports. Please urge Baptist Record readers to pray for peace in Nicaragua. Pray for our churches and the church members. Anyone wishing to respond to human needs and suffering should channel their gifts through the State Conven-

tion office designated for the Foreign Mission Board war relief and/or hunger funds.

We will remain in Honduras until we are able to return safely to Nicaragua in order to evaluate the situation. All indications are that it may be a good long wait. We sent our daughter, Rhonda, to the USA last week to spend the summer months with her brother and grandparents in Texas.

We will appreciate the prayers and letters from our friends. Our temporary address is Apartado 279, Tegucigalpa, D.C. Honduras.

Sincerely,
Stanley D. Stamps

Mexico City, Mexico — "Oh Say, Can You See?" wafted through the grounds of the American High School in Mexico City as Americans celebrated the Fourth of July with a Freedom Fair. It wasn't a case of "jumping the gun" on the traditional U. S. Independence Day, but a case of good weather. To avoid Mexico's rainy season which comes in July, this year the hot dogs and hamburgers came early. The national anthem was sung by Glenn Watson, 18 year old son of James and Margery Watson, Southern Baptist representatives to Mexico, from Vanderbilt and La Feria, Texas. The invocation was given by Southern Baptist representative Robert L. Perry, pastor of Capital City Baptist Church, and an Aurora, Mo., native.

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O'Hair 'In God We Trust' Suit Fails In High Court

By Stan Hasty
WASHINGTON (BP) — The U. S. Supreme Court announced here it will not hear atheist Madalyn Murray O'Hair's challenge to the constitutionality of the motto "In God We Trust" on coins and currency.

Cochran Asks

(Continued from Page 1)
tomers," and can increase salaries only by cutting the services they provide."

Added Cochran, "Since workers in charitable organizations overseas are compensated modestly, the effect of a tax increase of this magnitude would be enormous. Many workers would be faced with a hard decision as to whether or not they could remain overseas."

final defeat of the Austin, Texas-based O'Hair's efforts to remove the slogan. Mrs. O'Hair filed suit against Secretary of the Treasury Michael Blumenthal in January 1978, in a federal district court in Austin. That court ruled against her three months later, holding that she failed to show a "cause of action."

On appeal, the Fifth Circuit Court of Appeals in New Orleans declined to hear the case last January.

The challenged slogan has appeared on U.S. coins for more than a century and on all currency since 1955, when former President Dwight D. Eisenhower signed into law a bill requiring that it be used.

Over the past 17 years, Mrs. O'Hair has come to the Supreme Court challenging the constitutionality of various religious practices in public life. Her suit challenging mandatory

prayer and Bible reading in the public schools resulted in a 1963 decision by the high court outlawing such devotional exercises. The high court had ruled in 1962 that a New York board of regents prayer designed to be read each day in state public schools likewise violated the "no establishment" of religion clause of the First Amendment.

In 1968, Mrs. O'Hair challenged the National Space and Aeronautics Administration for permitting astronauts in space to read from the Bible. She argued then that the famous Christmas Eve 1968 reading of the Christmas story violated the rights of non-believers.

On two separate occasions, however, the nation's high court declined to disturb lower court rulings disallowing her objectives.

"Gils Machinery"

(Continued from Page 1)

For specific information about the individual programs, contact the following convention board departments: Sunday School Leadership Conferences — Sunday School Department; Church Training Leadership Conferences — Church Training Department; Church Music Leadership Retreat — Church Music Department.

All of these departments may be reached at the Mississippi Baptist

Convention Board, Box 530, Jackson, Miss., 39205, or phone 354-3704.

For specific information about reservations for the conferences at Gulfshore, contact Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss. 39571, or phone 452-7261.

Reservation deposit requirements, which apply to room and board, are \$15 per person, two years old and older.

In Managua Conflict

(Continued from Page 1)

Mrs. Dominguez expressed gratitude for the \$20,000 the Foreign Mission Board appropriated for relief in the country. The money, however, could not be transmitted with banks closed. She said she hopes banks will reopen.

Stamps was told that scarcity of food and outbreaks of disease are "the

biggest problems." Work crews, however, have repaired damaged water and electric power lines to help alleviate other problems, he said.

An estimated 30,000 Nicaraguans have sought refuge in southern Honduras, said Stamps, who added that he has "no hopes of getting back to Managua for several weeks."

Challenge:

1,000 Families

(Continued from Page 1)

and the state Baptist conventions.

The committee's challenge to Southern Baptists asks that each association of churches promote and enlist churches as sponsors of the refugee families, and as soon as a commitment is made to notify the state coordinator of refugee resettlement.

Gene Tunnell, a Home Mission Board consultant working to facilitate resettlement, was named chairman of the committee.

Directors of missions are asked to contact their state refugee coordinator at their state Baptist convention offices or the Refugee Resettlement Office, Home Mission Board, 1350 Spring Street N.W., Atlanta, Ga. 30309, with word of their commitment.

SBC Seminaries Meet In Houston

HOUSTON, Texas (BP) — The six Southern Baptist seminaries elected alumni officers, honored outstanding alumni and reported on fund raising efforts at alumni luncheons during the Southern Baptist Convention annual meeting.

Southwestern Baptist Theological Seminary, Fort Worth, Texas, elected Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church, as president, and D. L. Lowrie, pastor of First Baptist Church, Texarkana, Texas, as president-elect.

The seminary recognized three SBC seminary presidents as distinguished alumni for 1979 — Russell H. Dilday Jr., Southwestern; W. Randall Lolley, Southeastern; and William M. Pinson Jr., Golden Gate.

Southwestern also affirmed support of faculty members and announced successful completion of its \$8 million capital needs campaign a year ahead of schedule.

"Over the past year the faculty of Southwestern has impressed me with their dedication to the Scripture and their belief in the word of God," Dilday said. "Southern Baptists have a great advantage by being persons with differing viewpoints whose freedom of expressing themselves has always been a hallmark of the denomination."

The seminary presented awards to Evangelist Billy Graham and former U. S. Postmaster General Marvin Watson, honorary and general chairmen respectively of the fund raising campaign which collected \$8,000,380.

Southern Baptist Theological Seminary, Louisville, Ky., announced the first million dollar gift in the history of the seminary. It came from Col. and Mrs. Marshall A. Sanders of Louisville, and their daughter, Joyce Sanders, 62, a retired Army colonel, challenged alumni to use their energies to "dissipate ignorance by preaching the Word," and called on other Baptist laymen to help secure the seminary for its mission in the years to come.

The \$1 million gift boosted to \$6.5 million the amount given and pledged to the seminary's endowment fund drive.

The Southern Seminary luncheon received a surprise visit from Billy Graham, who was in Houston for a Bold Mission rally. He reaffirmed his warm affection and full support for the seminary and its program, a spokesman said.

Southern Seminary President Duke K. McCall urged alumni to pray for and work with the new SBC president Adrian Rogers of Memphis, Tenn., and reported he had invited Rogers more than a year ago to preach at the seminary. He said he would reissue that invitation in keeping with the seminary's long tradition of bringing SBC presidents to the campus.

The seminary alumni elected R. Gene Puckett, outgoing editor of the Maryland Baptist and executive director-elect of Americans United, Washington, D. C., as president for 1980-81. He succeeds Charles Ashcraft, executive secretary of the Arkansas Baptist Convention, Little Rock, who becomes alumni president this fall.

Admiral James W. Kelly, retired chief of Naval chaplains; Chevis Horne, pastor of First Baptist Church, Martinsville, Va.; and Niles Puckett, professor of Bible at Grand Canyon College, Phoenix, Ariz., were honored as alumni of the year.

Southeastern Baptist Theological Seminary, Wake Forest, N. C., announced that gifts to its \$3.5 million fund raising campaign were approaching the \$1 million mark and affirmed their teachers as "authentic interpreters of the Gospel."

A resolution adopted by the alumni noted that "there seem to be certain rumblings of discontent concerning the viability of some seminary education capacities for receiving, comprehending and interpreting content of

the Gospel..." The alumni went on to restate their "faith in our professors as believers in the Gospel of Christ and as authentic interpreters of that Gospel" and to reaffirm their confidence "in the integrity of (President) Randall Lolley."

The Southeastern alumni elected Jim Baucom, pastor of First Baptist Church, Radford, Va., as president; and Earl Davis, pastor of First Baptist Church, Memphis, Tenn., as vice president.

Alumni of **Midwestern Baptist Theological Seminary**, Kansas City, Mo., approved a change in their constitution to allow for re-organization of the association's elected officers. The officers will be president, president-elect and past-president.

Following that action, Duane Trimble, pastor of Sherwood Baptist Church, Webster Grove, Mo., was elected president, and Robert Meade, a former seminary staffer and current pastor of First Baptist Church, Lee's Summit, Mo., president-elect. In other action the alumni heard reports on the initiation of a development program and affirmation by President Milton Ferguson of the seminary trustees.

Three alumni of **Golden Gate Baptist Theological Seminary** at Mill Valley, Calif., received alumnus of the year awards, one posthumously.

Awards went to Jack B. Johnson, newly elected executive director — treasurer of the Arizona Baptist Convention, and Max Kell, pastor of El Camino Baptist Church, Sacramento, Calif.

Robert D. Hughes, executive director — treasurer of the Southern Baptist General Convention of California, accepted an award for his son, John O. Hughes, pastor of Hillcrest Baptist Church of Richmond, Calif., who died four months ago.

In other action, James M. Morton, pastor, Trinity Baptist Church, Livermore, Calif., was elected president of the alumni association and Arthur Nunn, director of associational missions, Sacramento Baptist Association, president-elect.

New Orleans Baptist Theological Seminary alumni approved a campaign to raise as much as a quarter of a million dollars toward the school's \$2 million capital and endowment funds campaign. Jim Henry, pastor of First Baptist Church, Orlando, Fla., will head the alumni campaign.

Many alumni, including Adrian Rogers, newly elected president of the Southern Baptist Convention, immediately announced pledges in support of the campaign, a spokesman said.

In other action, the alumni elected Perry Sanders, pastor of First Baptist Church, Lafayette, La., as president, and Peter McLeod, pastor of First Baptist Church, Waco, Texas, as vice president and president-elect.

Outstanding alumni awards went to Reginald McDonough, secretary, church administration department, Baptist Sunday School Board, Nashville, Tenn., and Nelson Price, pastor of Roswell Street Baptist Church, Marietta, Ga.

BIBLE PUZZLE ANSWERS

A	I	D	U	P	P	E	R	T	E	L
S	C	R	I	P	T	U	R	E	A	M
H	A	I	R	S	R	A	I	N	B	O
E	E	G	E	S	L	P	S	B	I	T
R	O	D	W	I	L	E	S	T	I	L
I	N	F	A	N	T	S	A	T	A	N
H	E	A	R	T	A	N	I	O		
P	E	T	S	A	D	E	R	S	D	A
L	A	N	S	A	D	S	A	P	A	R
S	E	E	K	O	N	E	E	V	E	N
A	L	S		S	E	E	K	P	E	A
D	T	S	S	E	L	A	N	R	E	L

"For I am the Lord, I change not" (Mal. 3:6).

Missions, Energy, And Singing Highlight Music Conference

HOUSTON, — Missions, energy and hearty singing highlighted the two-day Southern Baptist Church Music Conference at Tallowood Baptist Church here.

Approximately 1,000 church musicians and other music enthusiasts attended opening session to hear a series of mini-concerts by top choirs and individual artists plus an address on bold missions by Russell Dilday Jr., president of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Music ranged from classical to traditional throughout the conference, highlighted by a ground finale performance of the 1979 Texas All State Band and the Singing Men of Texas at First Baptist Church.

Dilday told the musicians that the

witness of Southern Baptists needs to be person centered. "No matter how advanced we become in the media and mass communications, nothing will ever take the place of one individual sharing with another on a one to one basis. We have to relate to people not as a mass but to each one. That is the kind of Bold Mission Thrust that will reach people in our day."

A person's witness needs to be sensitive, pleasant and pungent, he said. "Leave them with a salty tang of genuine experience that is from the heart, not a professional, memorized echo that you heard somewhere."

Energy Crisis
Gwenn McCormick, director of the Department of Church Planning for

"Sympathy To Action" — To Save The Refugees

(Continued from Page 1)

(10,337) was higher than that of the whole month of March (10,309). This is according to the *Indo China Refugee Update*, May, 1979.

Recent news releases have called attention to overcrowded refugee camps. According to Tunnell, there are about 150,000 refugees in Thailand camps, nearly 50,000 in camps in Malaysia, and thousands more in the Philippines, Hong Kong and the surrounding areas.

According to Alford, Church World Services, through which the Southern Baptist Convention Home Mission Board works in resettlement ministries, "is committed to bringing 100,000 Indo-China refugees to America in 1979."

"Mississippi Baptists are urged to assume their share in refugee sponsorship," Alford said. "Sponsorship does not require large sums of money. The sponsor does assume a moral commitment to help refugees become resettled and self-sufficient as soon as possible."

Sponsorship involves providing temporary housing. This might be an apartment with simple furnishings. It involves assisting refugees in finding employment.

It involves helping the family to get basic necessities such as food, clothing, etc., until they are employed and self-supporting.

It involves helping the children get into school. It involves assisting their cultural adjustment to the community.

In answer to questions most frequently asked, Alford stressed, "It does not involve paying travel expenses to the United States. It does not involve legal responsibility for actions of the refugees. It does not mean financial support on an indefinite basis. The goal of resettlement is to achieve

self sufficiency."

"The urgent need to save lives is to act now," he added. "Churches, Sunday School classes, Mission Action groups or individuals can sponsor refugees. The keys to sponsorship are organization and particularly the mobilization of available resources. This means human involvement."

Alford is available to churches and associations to conduct informational workshops on refugee resettlement. "I would love to have an opportunity to speak with Mississippi Baptists who want to know more about helping these refugees," he said. "I can be reached by calling 354-3704 or writing the Mississippi Baptist Convention Board, P. O. Box 530, Jackson, MS 39205."

The plight of the refugees is underscored by news reports that Malaysia already has deported 13,000 refugees, escorting them out to sea in unseaworthy boats. The country threatens to continue the deportations until other nations step up resettlement efforts.

Also, Thailand has forced more than 45,000 Cambodians back into their war-torn country, where many people are reported dying of starvation.

In Hong Kong, refugees are arriving at the rate of 10,000 per month and authorities estimate the refugee population in Southeast Asia—now at 350,000—will swell to a half million by September.

"Although Southern Baptists have increased their sponsorship of refugees, our efforts are still inadequate compared to the denomination's size," Tunnell said. So far this year, the 13.2-million member denomination has resettled 311 people.

By comparison, he said, American Baptists, with one-sixth the number of churches, resettle 10 times that number of refugees, Tunnell noted.

the Baptist Convention of North Carolina, Raleigh, spoke to the denominational division of musicians' conference about the energy crisis and its effect on Southern Baptist churches and denominational agencies.

"American people are beginning to reluctantly accept the fact that there is an energy crisis," McCormick said. "Even with that admission though, there is still doubt, suspicion and the urge to find a scapegoat."

"Americans' use of energy must be recognized for what it is — irresponsible and sinful," he said. "We've got to adjust to the fact that saving energy is more important than saving time."

He also said that there is a strong possibility that Southern Baptists would soon have to examine the feasibility of holding annual conventions in light of shortages and high costs of energy.

During the business session, church music conference members voted by a 62-46 margin to increase dues by 50 percent to \$15 per year to offset inflation, higher program costs and increased postage. Opposition to the dues increase was based on a budget balance of more than \$5,000 after 1979 music conference expenses.

Thad Roberts, minister of music of Houston's South Main Baptist Church, began his two-year term as president of the music conference, succeeding James McKinney, dean of the school of church music at Southwestern Seminary.

President-elect
Al Washburn, associate professor of church music at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., was elected president-elect of the music conference. He will assume the presidency in 1981.

Heart Attacks Take Life Of John Green

John Green, public relations director for Louisiana Baptists, died Monday night in Rapides General Hospital in Alexandria, La., following two heart attacks. The funeral service was to be at 10 a.m. Wednesday at the Hixon Brothers Funeral Home in Pineville, La., with burial at 3 p.m. at the Rocky Branch Cemetery in West Monroe, La.

Green is a former pastor of First Baptist Church, Winona, Miss. He is survived by his wife and three children, two daughters and a son.

Uganda Admits Volunteers

(Continued from Page 1)

Carroll, his wife Betty, and the two other Uganda missionaries, James L. and Linda Rice, could return to Uganda and assess the situation. When the government change occurred, they were in Nairobi, Kenya, for a mission meeting.

An eighth volunteer, former missionary physician Lorne Brown of Lincoln, Neb., continued to Uganda and had begun visits to government officials when Carroll called Foreign Mission Board officials June 26. Carroll said the visits indicated missionaries should have no trouble working with the new government. Brown is assessing medical needs in Uganda to recommend a medical missions program to the Uganda missionaries and to the Foreign Mission Board.

The delayed team will distribute aid through Baptist churches in Eastern Uganda. They also hope to help restore physical and spiritual welfare which deteriorated during former President Idi Amin's rule and the war which deposited him and put Lule in the presidency this spring. Vehicles for the aid distribution and some aid, such as agricultural supplies, are being provided through Southern Baptist relief funds.

MKS on the volunteer team are Jim and Tim Tidenberg, both of Clovis, N.M., Will Partain of Fort Worth, Texas; James Boone of Friendswood, Texas; David Hooten of Dallas, and Randy Senter of North Zulch, Texas.

CP Gifts

(Continued from Page 1)

of 7.4. June was the third highest month in Cooperative Program giving during 1979. January was the highest month in history with \$991,875. May was the second highest in history with \$933,962.

"Missions priorities are meaningful to Mississippi Baptists," Kelly declared. "Mississippians continue to support missions with their money, with their time, and with their lives."

Gallup Poll

(Continued from Page 1)

led, for example, believe that the United States devotes more of its resources to foreign aid than any other nation. In fact, the U. S. ranks 13th on the list of 17 countries in the proportion of their Gross National Product given to development assistance.

Landgrave Will Lead Classes At Music Leadership Conference

Phillip Landgrave, professor of Church Music at Southern Baptist Seminary, Louisville, Ky., will be leading classes for full-time ministers of music during the Church Music Leadership Conference at Gulfshore Baptist Assembly on July 26-28, 1979.

In these classes Landgrave will discuss the role of the music director as minister, administrator, musician and promoter.

Topics to be covered in sessions with other faculty members include family relationships, staff relationships, and creative use of the hymnal. Buzz sessions on children's choir and keyboard topics will also be featured.

Landgrave is a versatile composer, having written over 150 anthems, hymns, solos, cantatas, dramas, musicals and oratorios. He has also served as a minister of music, an adjudicator for choral festivals, and a faculty member at Ridgecrest and Glorieta Baptist Assemblies.

The Church Music Leadership Conference is designed to assist local church leadership in all areas of church music.

There will be special classes for part-time/volunteer directors of small churches, all children's choir workers, and accompanists (organist and pianist). Len Turner, conference pastor, and Mrs. Clark Hensley will be leading classes for spouses of musicians.

Child care will be provided during all classes and worship services. For further information contact Perry Robinson, program coordinator, Church Music Department, P. O. Box 530, Jackson, MS 39205, or call 354-3704.

SENIOR ADULT CHAUTAUQUA TOUR

For Senior Adults and Leaders of Senior Adult Ministries
OCTOBER 13-20, 1979

Description

This tour to attend the Senior Adult Chautauqua at Ridgecrest Baptist Conference Center provides for three days en route to Ridgecrest, N. C., via Chattanooga and Gatlinburg across Newfound Gap through Cherokee Indian Reservation; two days on the return trip via Atlanta; optional sightseeing at Rock City, Pigeon Forge and Sand Mountain.

Three and a half days will be spent attending the Senior Adult Chautauqua at Ridgecrest with optional tours planned each afternoon including Biltmore Estate, Mt. Mitchell, and Chimney Rock.

Leave from the Baptist Building, Jackson, at 10:00 a.m. Saturday and return at 4:30 p.m. the following Saturday.

Cost

Cost for the tour is \$223.00. This includes transportation, motel en route (includes baggage handling charge for one bag per person), and Conference Center charges (room and meals while attending the Chautauqua).

Personal expenses include eleven meals en route, entrance fees or charges on optional sightseeing excursions, and baggage handling for second or third bag.

A reservation fee of \$25.00 is required in advance. This is a part of the Conference Center charges. Balance due by September 15.

Send reservation fee with name, address, and telephone number to Kermit S. King, Box 530, Jackson, MS 39205. Complete itinerary available upon request or upon receipt of reservation fee.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

In The United States . . .

Optimism Is Scarce

We have just passed our nation's birthday, and most of our discussion as we pass this historic milestone each year is on freedom.

While we are reflecting on freedom at this time of the year, or any time, we must also give serious consideration to the responsibilities that go with it. Very simply, our own personal freedom, or that of our nation, cannot go past the point of freedom of another. We cannot assume license to carry on irresponsibly in the name of freedom. In these days in our nation there are many pressure groups and many individuals who insist on others stepping aside so that their own concepts of freedom will not be challenged. When

the purposes of two such groups cross each other, it usually results in a confrontation that is both dangerous to themselves and others and unnecessary.

There are responsibilities. Eventually there will be no freedom unless all of us, individually and collectively, are willing to temper our freedom in order to accommodate the freedom of others.

There are confrontations in our day in which neither side can claim to be completely in the right; and, by the same token, it is possible that neither side would be completely wrong. In too many cases there is no attempt by either to understand the problems of

the other; and the issue is resolved by the force of violence or the threat of or by economic necessity.

This nation is not likely to continue to exist for 200 years more under such circumstances. If there is no willing compromise on the part of such factions, and if we want our nation to continue in its existence, then we will allow, or even call on, our government at some level to step in and resolve such confrontations. Then the freedom which allows the divisions will be gone.

This is a pessimistic outlook, but there is little on which to base optimism at this time.

Our hope for change lies in a faith in the leadership of the Lord. But so

many don't believe, one might say. This is true, but it doesn't alter the fact that there is hope in the Lord.

This puts a burden squarely in the laps of Southern Baptists. We are better able and in a better position to have a positive influence than any other religious body in the nation.

We have determined that we will carry an evangelistic witness to everyone in our nation. We first said we would do it, by 1979, but this year is half gone and we haven't done it.

Whenever it is that we can get it done, we had better do it; or our great-grandchildren will wonder what was the significance of Independence Day.

But For Georgi Vins . . .

It Fares Well In Comparison

In considering the anniversary of the birthdate of our nation, not all conclusions are negative by any means. One might ask Georgi Vins what he thinks of the United States. He is in a good position to compare it with a totalitarian society committed to atheism.

During the days of the Southern Baptist Convention other news people and I were with Georgi Vins at a press conference. I was struck by several aspects of the man. For one thing, he seemed a little stocky. I had expected him to be gaunt. But I remember that weight can be picked up in a hurry, and he had been out of Russia for some days. I had seen pictures of him in underground publications that were more what I expected. He is a very neat man in his dress and very well organized. He is a forceful person.

Greatest Impact

His greatest impact on me was his unyielding commitment to religious freedom. He gave up everything in life because he would not compromise his convictions. He gave up his family and his personal freedom, and he had no idea he would ever regain either. He had not been in one place at one time when the convention was in session.

The same forces that had gained his release from a Soviet prison camp had worked out details for the emigration of his family from Russia to the United States. He was to have pronounced the benediction at the Bold Mission Rally in the Astrodome, but the word was

that his family would arrive in New York that evening. He was in New York.

For some reason the Soviet authorities had delayed the departure of the family, for how long no one knew at that point. Vins went on to Houston to tell his story on the last evening of the convention. He was in Houston when he found his family had left Russia and was in Frankfurt, Germany. He spoke with his wife in Germany by phone and had intended to cancel his speaking engagement that evening to be back in New York when the family arrived.

"One More Day"

His wife said, "No, we haven't seen you in five years. We can wait one more day. Stay there and tell the Southern Baptist Convention about the situation in Russia."

He stayed.

This strong man has preached the gospel in Russia and refused to be bound by governmental restrictions. He said that Russia is officially atheist but that the gospel of Jesus Christ is being preached. He added that "hundreds of our people have been imprisoned. Some have become martyrs."

principles in seven facets: (1) the Word of God is the absolute authority (2) Absolute freedom of conscience (3) Separation of church and state (4) New birth for church members (5) Baptism for all believers (6) Autonomy of the local church (7) Every believer a priest unto God.

He said the Russian authorities are trying to shut down the fulfillment of three principles but that God is stronger than Russian oppression. He added that he can testify that the Reform Baptist Church (the unregistered body) does its work under great pressure from the Soviet secret police — the KGB. Secret documents gained from Soviet authorities announce the repression of Christians, he said.

Many have had to go to jail. He added that if there were no prisoners in Russia there would be no Christians — obviously meaning that to be an active Christian means the danger of imprisonment. He said that between 1929 and 1940 there were 29,000 preachers arrested in Russia. Some 22,000 of them died in prison.

One Who Died

One of those who died in prison was his father, a Russian citizen who was educated at Southern Seminary. He went back to Russia voluntarily to preach. He died in 1943. Vins' son, Peter, also has been in prison; but he had been released and came to the United States with the remainder of the family.

Vins said that during the past year there have been 10 Christians martyred.

Now Vins is free. He is in the United States, where he will reside for the rest of his life.

He is almost overwhelmed by the freedom that he finds here. He is aware of the strikes and the confrontations as group faces group with de-

mands that may or may not be reasonable. No doubt, he sees all of this activity as a part of freedom. No doubt, he hopes such groups will exercise responsibility; or he could be living in a totalitarian nation again.

The greatest thing about freedom as far as Vins is concerned, however, is his ability to preach the gospel without fear of governmental reprisals. We have had this all along. We have gotten so accustomed to it we may not fully appreciate it.

We have religious freedom. It is guaranteed us as American citizens. This is a precious concept; and no matter how serious the problems of the nation become, as long as Christians are free to point out the Way of the Cross, we can feel that our lives are blessed beyond that which we deserve. But as did Paul, we have a debt to pay. (Romans 1:14).

Georgi Vins continued to preach and witness of Christ even when it seemed impossible to do so. We face no obstacles in spreading the gospel. We have the finest and latest means at our command.

"Our presence in this great nation with such facilities — and yet with so many lost all around us — demands that we be witnesses also."

Though it has its problems, the United States is still the finest nation on earth. We must help to keep it that way by helping to keep the spiritual climate of the nation healthy.

"What the Cooperative Program Means to Me"

The Cooperative Program is the only effective means for the local church to carry out the Great Commission of Jesus Christ. He said, "Go Ye." All of us can not go personally to all of the world to witness and to teach others about our Lord. But The Cooperative Program enables us to have a part in World Missions. Some can go while others give. Churches that are enthusiastic about their support of The Cooperative Program are usually churches that are concerned and compassionate.



Many wonderful things happen because of The Cooperative Program. When our money goes to The Cooperative Program we know that God's work is in force. Calvary Baptist Church, Cleveland, Ms., where I am a member, presently gives 21 percent of her total budget to The Cooperative Program. Also, the church gives 3 percent to associational missions and gives to many other Southern Baptist causes. This happens because the membership is committed to God's work and to His will.

The Cooperative Program means that lost souls in all parts of the world are being won to Christ and being taught from His word. It means that broken spirits and bodies are being healed. Yes, The Cooperative Program is one of God's gifts to Southern Baptists. It enables us to be about His business and to have a Bold Mission Thrust.

Bob Hill, pastor
Calvary Baptist Church
Cleveland, MS

Guest Opinion . . . Half-Way There

By Guy Henderson
Consultant, Stewardship Department

The first six months of our Cooperative Program year is past. We rejoice that churches have responded to mission support and we are slightly over our budget. The records reveal that:

204 churches have given nothing thus far in 1979
57 churches gave in 1978, but nothing thus far in 1979
426 churches gave less in 1979 than in 1978
1198 churches gave more in 1979 than in 1978
64 churches gave the same amount

These giving churches have contributed \$5,011,245.00 to causes outside their own local ministries. The Great Commission of our Lord is taken seriously and a positive effort made to do something. At the half-way point we are \$11,245 ahead. It's time to get our second wind and strive for a greater victory. We cannot afford to let down, hold back, or cease to run. Waiting upon the Lord in prayer and meditation enables us to "renew our strength," to "mount up with wings as eagles," to "run and not be weary."

Justice, as taught in the Bible, is a desirable attribute. Jesus gave two summaries of justice: to do as one would desire others to do unto him, and to love others as one loves one's self. This involves the treatment of our fellow beings with respect and Christian love. A just man will not claim for himself that which he is unwilling to give to others. This is a most difficult thing to do. We fall woefully short of being "just" in our business, political, and even religious world. Like the little boy, we gobble down the cake and ice cream before our brother comes in, and are none the better for our effort.

But what of the Gospel? Are we content to claim it for ourselves without offering it to all men?

"Pass up your cup of consolation. See, to our outstretched hands tis passed."

Ours is the desire of every nation. And, O God, we die so fast."

This is a lofty but practical goal. As we share with others, richer blessings flow back into our life. When we withhold, we cease to be just.

We can share our best with our fellow man in a spirit of love and justice. On January 1, 1980, we can turn for a look at 1979 and say, "I'm glad."

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Letters To The Editor

"Overt Political Activity?"

Editor:

The Houston Convention passed the resolution "That this convention go on record as disavowing overt political activity and organization as a method of selection of its officers." Other important statements are in the resolution but this statement received major attention. The resolution was written somewhat impromptu but the words were carefully chosen and merit careful attention by Southern Baptists.

The Resolutions Committee evidently defined the words enough to be in sympathy with them but refused recommendation because they could "not be defined to the satisfaction of all." What can be defined to the satisfaction of all? Those who would object that the resolution cannot be enforced have missed the point of a resolution. A resolution expresses group opinion; it is not the formulation of a rule to be enforced. Bylaws and motions have that purpose.

These words are not without meaning; they express the body's understanding of Christian conduct in the convention's election process. They form a group standard for guiding messengers.

The resolution refers to disavowing "overt political activity and organization." "Overt" recognizes that a total absence of political-type activity is impossible if one person speaks to another about office selection. "Overt" and "organization" suggest there are limits beyond which messengers should not go in setting up machinery to manipulate the election process. Because it is a resolution and we are Baptists, each messenger will have to interpret for himself/herself what are those limits and what is appropriate in light of the resolution.

At the heart of the resolution is a mutual plea for an atmosphere where trust is possible and promoted. We need to be able to trust the Lord, one another and our election process. Our officers deserve to be elected in a manner which generates the greatest trust in their leadership. Without trust we will need to set up elaborate and expanding procedures or we run the risk of developing a system in which

organization and/or money determines elections. The whole relationship of Baptists is one of trust. Our convention functions to the degree we trust one another and we trust the Lord for his guidance. This makes the rest of the resolution more important than that which we "disavow." If a high level of trust exists anywhere, should it not be among Christians?

Ernest White, pastor
Wyatt Park Baptist Church
St. Joseph, MO

James Robison's Speech

Editor:

In reference to James Robison's address to the Pastor's Conference before the convention in which he referred to seminary professors, I would like to make the following comments:

James Robison is a highly regarded evangelist in our country. His ministry reaches millions of people and, no doubt, he has been greatly used by God. How unfortunate it is that he who asked that his unique ministry be accepted by the churches refuses to accept the unique ministry of the seminary professor.

How easy it is to castigate those whom you cannot understand. I spent nine years at New Orleans Seminary while serving as pastor of conservative, Bible-believing, Baptist churches. The men who taught me often were so deep in the understanding of God's Word that I could not understand what they were saying, but I don't believe any of them should be attacked in this manner. I have been disturbed by statements that were made by Seminary professors who taught me.

My first reaction was to recoil in fear or anger and run from what they said or attack them for saying it. As I learned to listen and try to understand the professors, I found that much of what they said was different from anything I had heard; but when I looked at the Bible, I found that they, more often than not, were right. Their statements made me consider my own position in a deeper way than I ever had. As a result, my theological position is still conservative; I still believe the Bible.

But now, because of the challenge and help of dedicated men of God who

taught me in the seminary, I not only believe the Bible, I also understand the Bible. I now understand that what is between those leather bindings is more than just a collection of wise sayings and magic words. I know that the book I teach, preach, and live by is the real source for the Words of Life. If faith is so shallow and weak that the truth is a threat to us, we might have trouble with the honest study of the Bible. If one has unwavering confidence that God's Word is God's Word, then nothing that can be learned about it should threaten us.

Before Mr. Robison criticizes someone, he ought, at least, to know him. Mr. Robison has never attended a Southern Baptist Seminary and therefore probably does not know the men personally. I wish James Robison would clarify or retract the statements he made about the Seminary professors of our convention.

Ron Kirkland, Pastor
Central Baptist Church
McComb

Concerned By Statement

Editor:

As a student at one of Southern Baptist's six seminaries I am concerned with the quality of my theological education. Before I came to school it was the charges of liberalism that had me worried. Now that I am here and know professors and what they teach personally, my fears have subsided. I meet men, who have both specific and general charges leveled against them, collecting their mail in the mornings and swimming with their granddaughters in the afternoons. I sit with them in Sunday School classes and in church worship. I've found them to be men with sincere hearts, worthy of an attentive ear and appropriate trust. Yet the charges of liberalism still bother me. Some professors are halted from sharing their full convictions because they are afraid of losing their jobs in the midst of a political upheaval. Others who refuse to be silenced like the prophets of old will be the first to suffer.

With this background, a recent statement by Adrian Rogers disturbed me greatly: "If the rank and file (of Southern Baptists) knew what the professors believe, they would already have risen up (against the seminaries)." (B.P. printed in "Towers" (S.B.T.S. Vol. 5, Num. 33, June 25).

I wonder, are the amateurs going to tell the experts what is truth? Our seminary professors read Greek and Hebrew, the original languages of the Bible. They have spent nearly all their lives in the study of the scriptures and are familiar with several modern languages to gain the benefits of cultures and understandings outside of America. Any of them could easily leave their classrooms for pulpits where their salaries would double and triple. Their years of commitment to God's call has led them along to the beliefs they hold, even when different from those of the "rank and file" church member. They are completed followers of Jesus, whom we should remember was no orthodox Jew; he was a tradition breaker.

Tom Denham, Student
Southern Seminary
Graduate, Mississippi College

Knows No Liberal Professors

Editor:

As a student at New Orleans Baptist Theological Seminary, I would like to comment on recent accusations by some that there are "liberal" professors in our seminaries denying the inerrancy of the Scriptures. My impression of my professors has been quite the contrary in that I have been greatly impressed by their great reverence and respect for the Bible God has given us.

Being of a conservative background, I began at the first to listen to those men cautiously and critically. I considered what they presented about "higher criticism" and "textual problems." Through it all I have become aware that these men love and cherish the Word more than I dreamed, enough to spend much more time than

I will probably ever spend in analyzing carefully its content and form. I have become aware that they are with us, not against us, and that they are for the Word and not against it!

Perhaps there is a "liberal" professor lurking in some dark corner of some Baptist Seminary denying the truth of the Word and casting doubt at every opportunity on its reliability. Perhaps he has the seminary president and his peers fooled and is silently and subtly spreading heresy. But I haven't seen him. If you have, name him and let us all confront him with it! Tell us what he said and where he said it! I think all of us, my professors included, would like to examine him, pray for him, and deal with him as is needed to preserve the integrity of our institutions and the unit of our fellowship.

Bob Mack
Gulport

Inerrancy Reaffirmed

Editor:

Many have asked why I withdrew my resolution on Doctrinal Integrity and spoke in favor of Dr. DeHoney's motion affirming Article I of the Baptist Faith and Message.

Prior to the discussion and vote on Dr. DeHoney's motion, I spoke with both Dr. Allen and Dr. Rogers, and with Dr. DeHoney himself. My concern was that we be assured that "truth without any mixture of error" meant no errors of any kind and applied to the entire Bible, not just the "truth" within the Bible.

In speaking to his motion, Dr. DeHoney defined the sense and intent of his motion as follows: "My interpretation of what that means 'without error' is that we understand this to mean that the original autographs, God's revelation, was perfect and without error doctrinally, historically, scientifically, and philosophically." Dr. Hobbs also explained that the unquestioned intent of the committee that designed the original Baptist Faith and Message statement was that it apply "to the whole Bible."

Since the maker of a motion is the only one who can interpret the intent and sense of his motion and since the

messengers clearly understood this interpretation and affirmed it with a near unanimous vote, I accept this as a commitment to the principle of inerrancy, and the basic purpose of my resolution in the first place. With this interpretation I had no difficulty supporting the DeHoney motion and saw no need to pursue my resolution further.

Dr. Larry Lewis, Pastor
Tower Grove Baptist Church
St. Louis, Mo.

Bills On Television Programming

Editor:

Bills to end violence, nudity and offensive sexual conduct on television are now gathering dust in both houses of Congress. Introduced the last week in January, they remain, more than five months later, bottled up in committee. Unless an aroused and revolted public takes strong and immediate action, they may die there.

Millions of people who want an end to the brutalities and violence with which the networks have so long affronted them and jeopardized their children's moral development can now force a change. They can and should write or wire their representatives in Washington, confront them personally, and phone their Washington and local offices to insist that they give these bills their most vigorous and wholehearted support.

The Senate bill is S. 249. The House bill is H. R. 1382. S. 249 provides that "television broadcasting stations should in the public interest be prohibited from broadcasting programs portraying nudity, obscenity, explicit sexual activity, gross physical violence, or morbid torture any of which are offensive to the public taste and morals." The House bill omits violence and sadism. S. 249 is a far superior bill in this respect.

Billie Lasker
St. Louis, Mo.
Crusade for Decency
7815 Pershing Blvd.
St. Louis, Mo. 63105

Faces And Places

By Anne Washburn McWilliams

"Our Business Is His Business"

"His business is our business, so our business is His business!"

The slogan of William Bradford Designs, family furniture business at Vaughan, Miss., marches across the frontpiece of the mail order catalogue, below the dedication "To Our Lord and Saviour Jesus Christ."

Under the slogan the words of John 11:25-26 precede a list of Scriptures giving the plan of salvation — Romans 3:23; Romans 6:23; Romans 5:8; Romans 10:9; and Romans 10:13.

When Bill and Tina Bradford started the mail order part of their business they asked each other, "How can we witness through our work?" Use of the catalogue was one answer. They also send tracts with pieces of furniture they ship.

"This is not a gimmick," Bill emphasizes. "Jesus is a part of our normal everyday lives. We love Him and depend on Him, and want to let other people know that we do."

He adds, "I love my wife and children and don't hesitate to praise them. Yet Jesus is first and most important in my life. Why should I be shy and embarrassed when I talk of Him? Why should I leave Him out of my business?"

Though the mail order business only began in January of this year, Bill has been making furniture since 1971, and has become a master craftsman.

How is it that with a Master's degree from Mississippi State and a Ph.D. degree in entomology from the University of Florida this Itta Bena native wound up as a woodworker?

After he taught school a few years he accepted a job with the U. S. Department of Agriculture in Columbia, Miss., in a project to help abolish the boll weevil. While living there he and Tina were attending the First Baptist Church. One day in 1971, Howard Au-



Bill and Tina Bradford

lman, pastor there at the time, came to the house to talk to their son, David, who wanted to make a profession of faith. Bill overheard the conversation and realized that he himself was not a Christian, though a church member. As a result, he did accept Christ, and dates his new birth from that year.

When the USDA sought to transfer him to Ohio, he did not feel it was the Lord's will that he go, so he resigned. Without a job, he began an earnest search for the place God wanted him to be. He explored various possibilities, even preaching, but doors in these directions kept closing.

A friend of his had taught him wood-working as a hobby. Up until then Bill had shown no marked ability in it. But suddenly his talent blossomed, and with use it grew. His work began to sell in crafts shows and at flea markets. Peace and joy filled him as his fingers shaped the wood. His conviction deepened that this was what God wanted him to do.

He recalls, "Jesus had promised, 'If you give your life to me wholly I will provide for you,' and He has done that. No regular monthly check was coming in, as in previous jobs. Since 1971 we have lived by faith and trusted the Lord to take care of us. Day by day He has supplied our needs."

Tina, formerly a Pepper from Grenada, was given a plot of land by her uncle near Vaughan. That is where they set up their business. (Route 1, Vaughan, Miss. 39179, phone 601-673-9114.) The Bradfords and their three children attend the Pickens Baptist Church. From time to time he speaks in churches or at other places and gives his testimony.

William Bradford is a name that sounds like it came straight from the Mayflower. The 20th century William Bradford makes tables and lamps, "faithful to the elegant style of the late 1700's." His candlestands, fire screens, tables, and lamps are made of mahogany imported from Honduras. Each piece is sanded and oiled and lacquered until it has a "glass smooth" feel, and then hand-rubbed and engraved with the maker's signature.

"The amazing thing is," Tina says, "that we started the mail order business with no money. We have not yet had to get the loan we expected to need from the Small Business Administration." Tina paints, weaves, spins. Her art work sells at flea markets.

"Anybody in any kind of work can use it in Christian witnessing," she says.

And Bill questions, "Why shouldn't we glorify the Lord, especially since He gave us our business, and all we have?"



Bill Bradford at the Canton Flea Market completes assembly of a table he made of Honduran mahogany.

Single Adults To Meet At Glorieta, Ridgecrest

NASHVILLE — More than 3,500 single adults are expected to converge on Glorieta and Ridgecrest for simultaneous single conferences Labor Day weekend, August 31 - September 3.

"Celebrate . . . Yesterday, Today and Tomorrow" will be the theme of the conferences sponsored by the Sunday School Board's family ministry department.

Headliners will be, at Glorieta, Jeanette Clift George, actress and director from Houston, Texas, and at Ridgecrest, Tom Lester, Mississippian, entertainer and former star of the television series "Green Acres."

Worship, Bible study, selective conferences and late-night entertainment will be included in the program which begins on Friday night, August 31, and continues through 10 a.m. Monday, September 3.

At Ridgecrest, Doug Watterson, pastor of First Church, Knoxville, Tenn., will be the featured speaker. Stephen Roddy, Cottage Hill Church, Mobile, Ala., will be the or-

ganist. Roddy is the son of David Roddy, minister of education, First, Jackson, Miss.

At Glorieta, the featured speaker will be William Hinson, pastor of First Baptist Church, New Orleans, while the music will be led by Bill Souther, minister of music at First Church, Lake Worth, Fla.

Cost for the weekend is \$65.75 based on double occupancy. Apartment and camping facilities also are available.

A registration fee of \$22 per person should be mailed to Glorieta Baptist Conference Center, Box 8, Glorieta, NM 87535 or Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, NC 28770.

Lauderdale

Crew Returns

From California

Eighteen from Lauderdale County were in Alta, Calif. recently to complete the church building for Sierra First Baptist Church, begun there last September.

The 18 people were: Jeff and Sara Buckley, Calvary Church; pastor and wife, Jim and Edna Snowden, Kenneth Livingston, Calvin Mills, Joe and Carlene Buntyn, and Turner and Eloise Pigford, FBC Collinsville; Jerry Bishop, pastor, and Houston Garrett, FBC Lauderdale; Buddy Formby, Mt. Gilead; Leland and Maude Snowden, FBC Meridian; Freeman Moffet and Adair Beeman, Pine Forest; Cal Cooley, pastor, Toomsaba Church. They returned July 3.

The Association had a goal of raising \$3,000 to purchase materials for the church building. They collected more than \$5,000. Electrical wiring and supplies were donated by electric supply houses in Meridian and Philadelphia.

"If You Can't Stick With It — Then Just Don't Begin"

By Benny Still, Minister of Music and Youth, Fernwood Church

Our pastor, Houston Phiffer Porter, died March 25, 1979.

Supposedly he was a retired pastor, but the unique thing about his retirement was that he never fully retired. The Lord always had something for him to do.

During early retirement days he served as interim pastor at South McComb, Central, and Navilla Churches in Pike County and at the Liberty Church in Liberty. His most recent service had been as interim pastor at Fernwood Church, since 1975.

If he were not working on a clock for a church member, he was refinishing furniture. He would cook for 10 to 12 of his church young people every day, could sew as well as and better than most women, was an avid gardener, and at the same time best man's man you could find anywhere. He was a Mason, a Civitan Club member, member of the National Association for Retired Teachers and of the Pike County Baptist Ministers' Conference.

Prior to his death on Sunday afternoon at 3, he had that morning preached a powerful sermon entitled, "Don't Forget Jesus," and led the congregation in the observance of the Lord's Supper. Ironically, it was Brother Porter's Last Supper, too. He fixed lunch for eight to ten young people, rushed them off to softball practice, counselled with a woman over the phone, sat down to read the paper, and went to sleep to awake in the arms of our Saviour.

Porter was in 1956 elected Rural Pastor of the Year by the *Progressive Farmer*. In addition to being pastor he taught school for 23 years, led singing schools all over southwest Mississippi, and served as part-time funeral director when living in McComb after retirement.

He was born and reared in rural Franklin County, Mississippi, and was pastor of Mississippi churches for nearly 50 years. Some of his pastorates included O'Zion, New Hope, and Hopewell in Franklin County, Eddiceton, Heuch's Retreat, Fernwood, and East McComb were some of his early places of service.

He graduated from Southwest Mississippi Junior College in Summit

where he met and married the late Myrtis Brewer, his most beloved helpmate and critic for 38 years. He also graduated from New Orleans Baptist Bible Institute (now New Orleans Seminary) and from Mississippi College.

He is survived by two daughters, Mrs. Betty Jane (Buddy) Hallberg of Vicksburg and Mrs. Mary Lynn (David) Lynch of Kosciusko, four grandchildren, and a host of sons and daughters in the ministry.

Jackie Turnage wrote a tribute that

To do God's work was his thing
To visit and pray and preach or sing . . .

Give him a job, anything to do
And this wonderful man would surprise you
As there wasn't anything that he wouldn't try
And, bless his heart, he would get it done by and by.

To seek out the lost and always bring them in
There's no way to know how many were his friends
People from here, near, or far
He taught us all to reach for the star.

To begin a job — stick to the end —
If you're not going to stay with it, just don't begin,
This was Porter's motto, and he passed it to me and you
Always to stay faithful, honest, and true.

The work at the parsonage he showed us what we could do
And all the remodeling in our church was his dream too
Then to brick our church this was best of all
So we honored him by naming downstairs, Porter Hall.

Zimbabwe Rhodesian Baptists Request More Missionaries

By Mary Jane Welch
GWELO, Zimbabwe Rhodesia (BP) — Although Baptists in some areas of this country have suffered for their faith in recent months, the Baptist Convention of Zimbabwe Rhodesia has requested more missionaries, particularly church development specialists, from the Southern Baptist Foreign Mission Board.

Zimbabwe Rhodesian Baptists made their request through the Baptist Mission (organization of Southern Baptist missionaries) just weeks after a young lay pastor in a rural area near Mozambique was murdered and the Baptist clinic and church at Sessami had been forced to close.

In spite of these earlier events, the recently elected mission chairman, Ralph L. Rummage of Oklahoma, expressed optimism about the future of Baptist work in Zimbabwe Rhodesia. "Here in Gwelo I've noticed no extreme attitudes among black or white," he said in a letter written June 2, the day after the installation of the new majority government in Salisbury.

The government, headed by Bishop Abel Muzorewa, a United Methodist minister, was elected in April under a new constitution which shifted power in the former British colony from a white minority to blacks. Guerrilla groups operating in the country oppose

the old white-dominated government and the new majority government which retains a degree of white power.

The lay minister killed by guerrillas, Udukwashe, had been married about a month when he heard a knock on his door one night. Guerrillas demanded that he go with them, said Logan Atch, former mission chairman now on furlough in Houston, Texas.

When they stopped walking the assassin him of informing the security forces of guerrilla locations. They allowed him to kneel and pray before killing him.

Thursday, July 12, 1979

BAPTIST RECORD PAGE 5

Simpson Will Commission 17 For Coming Mission To California

A commissioning service for 17 people going to Sacramento, Calif. to help build a church, conduct Vacation Bible School and lead in worship services will be held July 15 at 2:30 p.m. at Simpson Baptist Association Center. Finances for this trip were made available through an Association "Money on Mission (MOM) Fund" and individual churches. The following people will be commissioned for the mission trip: Ray Hodges and Glen

Yates, Siloam; Al Styron and B. E. Easterwood, 1st, Magee; Mr. and Mrs. Shelby Colson, Damon, Ivan and Eric, Dry Creek; Mr. and Mrs. Cary Sullivan, Pinola; Rev. and Mrs. W. J. Henderson, D'Lo; Rev. and Mrs. Gary Breland, Gum Springs; Rev. and Mrs. H. Glen Schilling, 1st, Mendenhall.

All interested people are invited to attend this special worship service, according to Schilling, Simpson director of missions.

Hillcrest Plans To Build Annex, Is Third In Baptisms In County

Hillcrest Church, George-Green Association, plans to construct an annex that will add additional worship space, plus room for a choir and baptistry and a pastor's study.

Concrete blocks and some supplies have already been donated.

W. A. McWilliams came to the church as full-time pastor 16 months ago. He states, "The doors were closed and the church was almost ready to cease meeting at all." Last year the church was third in baptisms in the association, with 17. Also there were 28 additions by letter and one on state-

ment. Sunday School and Church Training attendance both average 47 to 50. Church membership is 85.

Hillcrest has two buses; the congregation sponsors a radio program on WRBE, Lucedale, at 8:30 on Sunday mornings; and they have a jail ministry, the only one in the county.

Albany, N.Y. (RNS) — Students at Guiderland High School, who last fall were denied the use of an unused classroom to conduct a voluntary prayer meeting before morning classes, have challenged the denial here in federal court.

"In order to move ahead . . . try a Retreat!"

Church Training Leadership Retreats

Mississippi's Gulfshore Baptist Assembly will be the site this summer for a pair of Church Training Leadership Retreats. The dates are August 13-15 and August 16-18.

Dr. Billy Nutt of the Alabama Baptist Convention will serve as the speaker for the retreats and Don Bennett, from Colonial Heights Baptist in Jackson, will lead the music. Sunday School Board representatives include Jim Cartwright (general officers), Wayne Jenkins (youth leaders), and Ethel McIndoo (children's leaders). Conferences for the Church Training leaders of all age groups are scheduled.

Other features include a workshop for workers with the mentally retarded . . . to be offered during the second retreat, and led by Dotis Monroe of the Sunday School Board.

"I wonder what the Lord would say in a letter to an urban church in today's society?"

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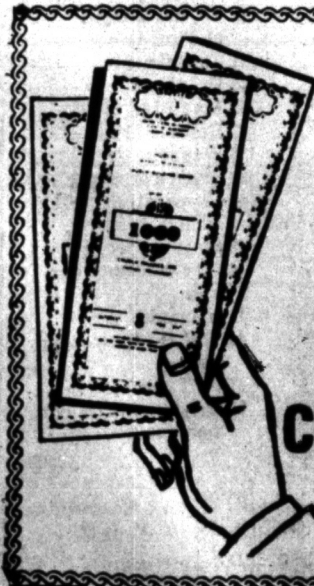


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A Good Missions Organization Begins With A Good Leader

By Harvey Webb, Pastor
First Church, Boyle

A good missions organization begins with a leader. Does God call some to be teachers of missions organizations? Loyce Braswell thinks so.

God called her to the task of beginning and teaching a Girls in Action group. God's call to her was in a two-fold manner. He first laid the need upon her heart. God caused her to see the need for a Girls in Action program in her church. Then God caused Loyce to see that she was responsible to meet that need. He led her to understand that all of her training in missions as a child had equipped her for a leadership role as an adult. Loyce responded affirmatively to God's call and thereby the birth of a missions organization was well on its way. She then looked for some pupils who were willing to participate.

Loyce then learned an important lesson in God's work: it doesn't take a great number of people to begin a ministry. She started with only three girls. God had impressed upon her the need to begin a ministry, no matter how small. She felt that she would be doing her part in missions by teaching as many girls as she could. Loyce's faithfulness paid off. The class grew from three to 15 girls in less than two years. Older girls became interested in an Acteen group. Glenda Braswell, Loyce's mother, met the request to serve with Acteens.

It must be said that Glenda is partly responsible for the success of this story. Missions has always been dear to her heart. As a mother, she taught her daughter to love mission work. Glenda said, "We must plant and cultivate the seed of mission work in the lives of our children if we expect to see adults active in mission work."

Girls in Action and Acteens of First Baptist Church, Boyle never have a meeting not centered around the study of Southern Baptist mission work. To enrich the study of missions, the girls



LOYCE GIVES many of the girls a ride to church every Wednesday night.



The two missions groups raised over \$400 in a walk-a-thon.

take on missions projects that involve the whole group.

The projects have given the girls a real taste of human needs through first-hand experience. The girls adopted a needy family. The highlight of this project came when they shared a meal in the home of the family.

The girls set a goal of \$450 to be raised for flood relief to Mississippi flood victims. They raised the money

from a car wash, walk-a-thon, bake sale, and a special missions offering in the church service. The walk-a-thon brought in over \$400. The girls exceeded their goal by raising \$880.

This event, along with many of the past, represents the materialization of a dream held by one worker who said yes to God. It represents God's blessings upon a dedicated worker's efforts regardless of the size of ministry.

High School Boys' Tournament Will Be Held At Van Winkle

The second annual High School Boys State Champion Softball Tournament will again be held this year at Van Winkle Church, Jackson. Dates of the event are July 26, 27, 28.

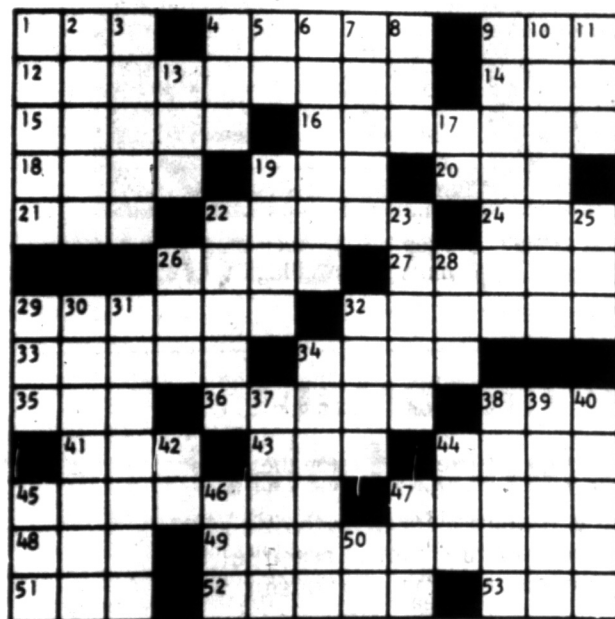
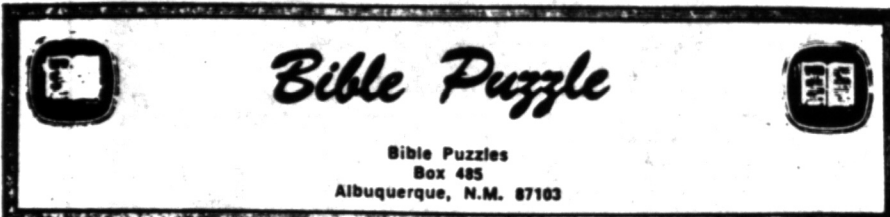
The tournament, again sponsored by the Pepsi-Dr. Pepper Company of

Jackson, will attract high school age church teams from all over the state. The double elimination tournament will cost \$50.00 per team and must be entered by July 18. Trophies will be awarded to the top three teams plus warm-up jackets to the state champions. More information may be attained from Lee Gordon at Van Winkle Baptist Church (922-3513).

Revival Results

Evergreen Baptist Church (Winston): 11 professions of faith; one addition by letter; Howard Aultman, evangelist; Bill Wilkinson, minister of music; Albert McMullen, pastor.

I like work; it fascinates me, I can sit and look at it for hours. I love to keep it by me: the idea of getting rid of it nearly breaks my heart. — Jerome K. — Three Men in a Boat



ACROSS

- 1 Assist
- 4 "in an — chamber" (Acts 9)
- 9 Telegram: abbr.
- 12 "in the — of truth" (Dan. 10)
- 14 Candelot
- 15 Numbered (Luke 12:7)
- 16 Upon his head (Rev. 16:1)
- 18 Habits
- 19 Some records: abbr.
- 20 "with — and bridle" (Psa. 32)
- 21 Lightning or hot
- 22 "against the — of the devil" (Eph. 6)
- 24 The sesame
- 26 Foundation
- 27 Lake —
- 29 "an — of days" (Isa. 65)
- 32 "where — seat is" (Rev. 2)

- 33 "is greater than our —" (1 John 3)
- 34 He went before the Ark (2 Sam. 6:4)
- 35 Per gross ton: abbr.
- 36 Kind of saw
- 38 Specific dynamic action: abbr.
- 41 Loans: abbr.
- 43 Roads: abbr.
- 44 Armadillo
- 45 "but we — to come" (Heb. 13)
- 47 "one — happeneth" (Eccl. 2)
- 48 Land measures: abbr.
- 49 "let him —" (1 Pet. 3)
- 51 Drunkard's disease: abbr.
- 52 Taken by war (2 Ki. 14:7)
- 53 Christianity, for one: abbr.

CRYPTOVERSE

MYD F G H B Q A X Y D Z F K Q G T O A T Y R

Today's Cryptoverse clue: T equals N

Answer on page 3



Dad, Bob Higginbotham, and sons, Steve (left) and Bobby (right) prepare for Broadmoor's "Old-Fashioned" Sing. Bobby will accompany the family trio on the autoharp.

Broadmoor Will Sing "Old-Fashioned"

The Adult Choir of the Broadmoor Church, Jackson, will present a program Sunday evening, July 15, as a part of the Music Ministry's summer activities. The church family and friends will gather for an Old-Fashioned Dinner on the Ground at 6 p.m. and then move to the Sanctuary for a service of Old-Fashioned Singing and Testimonies at 7 p.m.

Requests for favorite "old" songs have been turned in over a period of weeks and dozens of these old gospel hymns will be packed into the hour's program, moving rapidly from solo to choir to duet to congregation to quartet and other combinations. Accompanists for the program will also play a variety of old instruments. Testimonies by senior adults will include conversion experiences in brush arbor and the like. Old-fashioned will be the dress of the evening.

The public is invited to join in the time of music and also to bring a covered dish and join in the period of food and fellowship. David R. Grant is pastor. J. M. Wood is minister of music.

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Revival Dates

Crystal Springs (Walthall): July 15-20; Ferris Jordan, guest speaker Sun.-Tues., and Chuck Kelley, evangelist Wed.-Fri.; Walter Wexler, guest song director; Jerry Barlow, pastor; dinner on the grounds Sunday, July 15.

Bethel Church, Bogue Chitto, July 8-13; services at 7 p.m. Gene Erwin, evangelist; Leon Dunn, music leader; Tommy Purvis, pastor.

White Oak, Magee: July 15-20; Howard Aultman, Columbia, evangelist; Ralph Hall, music director; Mrs. Nelner Robertson, organist; Renee Wooley, pianist. Sunday services 11 a.m. and 7 p.m.; weekday services 10 a.m. and 7:30 p.m.; W. G. Dowdy, pastor.

First, Yazoo City: July 8-13; at 7 a.m. and 7:30 p.m.; Vincent Cervera, full-time evangelist from Greenville S.C., preacher; music by Revival Choir, under direction of Mrs. James A. Henley, Jr.; James Yates, pastor.

Vanilla Church: July 8-13; Dorman Laird, evangelist; Tom Lott, song leader; Alton Fagan, pastor; Mon.-Fri. 7 p.m.; lunch was served at the church on Sunday; Laird and Lott are professors at William Carey College.

West Shady Grove Church (Webster): July 15-20; at 10 a.m. and 7:45 p.m.; Rex Yancey, pastor, First, Saltillo, evangelist; J. B. Rowe, pastor, Tomnolen, music director; Billy W. Baker, pastor.

Corinth Church (Tallahatchie): July 15-20; week nights at 7:45; Ed McDaniel, pastor, First Church, Durant, evangelist; Benny Champion, music director, Corinth, in charge of music; Matthew L. Greer, pastor.

Thompson Church (Mississippi Association): July 15-20; Tommy Baddley of First, Brandon, evangelist; Tommy Smith, music director; Phil Walker, pastor.

Bethlehem, Pinola: July 15-20; Henry J. Bennett, pastor at Byram Church, evangelist; Dale Owens, music director; R. B. "Bob" Stewart, pastor; services Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 7 p.m.; homecoming on Sunday.

1st, Ridgeland, Pastor Resigns For Evangelism

W. Everett Martin, pastor of First Baptist Church, Ridgeland, for 5½ years, has resigned to enter the field of evangelism.

He begins his first revival on July 15 at Randolph Baptist Church in Pontotoc County. On July 22 Martin will begin a revival at Dividing Ridge Baptist Church in Yalobusha Co.

Martin is a native of Grenada and was licensed to preach and ordained to the ministry by First Baptist Church there. He has been in the pastorate for 27 years and has served churches in Mississippi, Florida, Alabama, and Louisiana.

During Martin's 5½ years pastorate at Ridgeland there were 685 additions to the church. During one of those years the church was fourth in the state in baptisms, Martin said.

While he was pastor of Kingsville Baptist Church in Pineville, La., that church led the association for two years in a row in baptisms.

In addition to an evangelism ministry Martin indicated that he would be available for Bible conferences, January Bible study, and conferences on prophecy.

Martin said his decision to enter evangelism was made because of a deep inner feeling and a commitment to the Lord. He said it had been a matter of prayer for several months which he had shared with others both in the church and outside of it. He said he could not escape the feeling that the Lord was giving him a new directive in his ministry.

Martin will continue to live at 230 Kiowa Drive in Madison (Zip Code: 39110) His telephone number is (601) 856-8373.

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Names In The News . . .

Robert and Ruby Williams, missionaries to Niger Republic, have arrived in the States for furlough (address: 3511 Northview, Jackson, Miss. 39216).

Crystal Springs Church of Tyler, Texas, ordained two deacons, G. B. Bright and Richard Ladner, on July 8. Bright is chairman of the Church Visitation Committee. Ladner is Brotherhood president and "unofficial cook-out chef" for church fellowships. Both were presented with ordination certificates and copies of *The Baptist Deacon*, following the charge to the candidates delivered by the pastor, Jerry Barlow.

John Steven (Steve) Delony, associate pastor of Hernando Church, DeSoto County, received the Master of Divinity degree May 17 from Mid-America Seminary in Memphis. Roy Ladd, pastor of Baptist Temple, Houston, Tex., delivered the baccalaureate address. Delony and his wife Sheila have three children, Jay, Jeremy, and Joy.

William C. Widman, a native of McComb, has been named assistant business manager-accountant for the Louisiana Baptist Convention and has assumed his new position, according to Wesley Bowman, business manager. A graduate of the University of Mississippi, Widman was formerly employed as an accountant with Peat, Marwick, Mitchell and Co. of Jackson, MS, a national CPA firm.

Luther B. Dyer, former Secretary of Evangelism for Missouri Baptists, and pastor of several churches, is now engaged in a multi-purpose ministry to all churches. He will have as a primary purpose ministering to pastors,

staff and church members with special emphasis on perennial evangelism through the existing church structure. Personal Evangelism will be taught on a small group basis if requested. Evangelistic crusades will be a major emphasis. Dyer will be the staff evangelist for the First Southern Baptist Church in Del City. Dyer may be contacted at 2216 N. Kickapoo, Shawnee, Okla. 74801 (Tel.: 405-275-3935).

C. W. Thompson, Sr. and Mrs. Thompson are returning this month to live in Mississippi. He was pastor of First Church, Ellisville, Miss., before retirement. For about 13 years the Thompsons have lived and ministered in the area of Florence, Ala. Their new address will be Hillendale Apartments, 2820 Lincoln Road, Hattiesburg, Miss. 39401.

Robert L. Daniel, pastor of Priceville Church, Tupelo, for four years, graduated from Clarksville School of Theology June 21 with a Bachelor's degree in theology. Under his leadership the Priceville Church has showed continued growth. Daniel attended Mid-America Seminary in Memphis before going to Clarksville. He states, "My church supported me, both prayerfully and financially, during my years of schooling. I thank God for Priceville Church and their support of me during my years in seminary." He adds, "I would like to encourage other churches to invest in their pastors' continuing education."

Arthur Blessitt, the man who has carried a 90 pound cross 17,000 miles across six continents, will speak at the Leawood Baptist Church, 808 Macon Road at Homer Street in Memphis, Tenn. on Sunday, July 29 at 11 a.m. and 7 p.m. and on Monday, July 30 at 7:30 p.m. Blessitt, a Mississippi native, has

been reported on major TV and radio networks, has been written up in *Time*, *Newsweek* and other major Christian magazines, and even ran for President in 1976. He has started churches, assisted Southern Baptist missionaries, and conducted a successful street ministry in Hollywood, Calif. He attended Mississippi College and Golden Gate Seminary.

Rawls Springs Church, Hattiesburg, members will honor their pastor, Bill Mitchell, and his wife with a reception on Sunday, July 15, from 2 until 5 p.m. in the Fellowship Hall of the church. The occasion is the Mitchells' 25th wedding anniversary.

Reed Buntin, Jr. was ordained to the ministry by First Church of Batesville on June 3. He is serving at First Church, Senatobia, John Flowers, pastor. He is a graduate of Northwest Junior College and University of Mississippi. He and his wife are the parents of a new baby. Bob Self is pastor at First, Batesville.

W. W. Boggan, director of missions, Clarke and Wayne Counties, went to Oklahoma June 29, where he was formerly for 16 1/2 years general missionary to Indians. He was camp pastor for the Choctaw and Chickasaw Indian Baptist Assembly held recently on the grounds of the Kiamichi Baptist Assembly at Tahleah. The assembly at Tahleah was begun while Boggan was missionary in Oklahoma and has continued as an annual affair. Also Boggan visited the Macedonia Church where he held membership until after leaving the Home Mission Board in 1965. The meeting he attended at Macedonia was the annual pastors' conference and quarterly Sunday School convention for the Choctaw and Chickasaw Baptist Association.

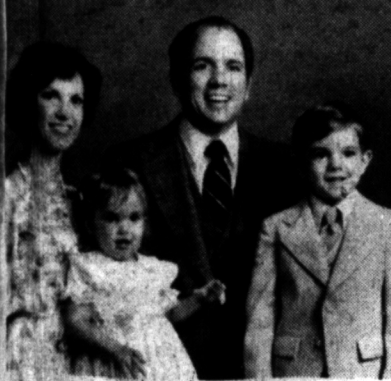
Charlie Johnson has begun his second year as summer youth worker at First, Pontotoc. Plans for the youth during the summer include a trip to Gulfshore, retreats, Backyard Bible Clubs, fellowships and weekly Bible Study groups.

Jerry and Bobbie Rankin, missionaries to Indonesia, have arrived in the States for furlough (address: c/o J. I. Rankin, 404 Katherine, Fulton, Miss. 38843). A native of Mississippi, he was born in Tupelo and grew up in Clinton. The former Bobbie Simmons, she was born in Mobile, Ala., and grew up in Lincoln County, Miss.

Thomas and Marilyn Nabors, missionaries to Israel, have arrived in the States for furlough (address: Smithville, Miss. 38870). Before they were appointed in 1971, he was business manager of Gilmore Memorial Hospital, Amory, Miss.

Staff Changes

Rodrick E. Conerly, M.Div., 1974, and D. Min., 1976, has taken up the pastorate of Trace Ridge Church, Ridge-land.



The Lucenays

Temple Church, Hattiesburg, has called Harry Lucenay, pastor of Park Lake Drive Church, Waco, Tex. Temple welcomed the new pastor and his family July 1 with a church-wide fellowship after the evening worship service.

Lucenay, born in Waco, was ordained to the gospel ministry at the Columbus Avenue Church of that city. He graduated from Baylor University, Waco, and from Southwestern Seminary, Fort Worth. In May of this year he received the Doctor of Ministry degree from New Orleans Seminary.

He is married to the former Nancy Joele Holland of Dallas and they have two children, Jonathan Harry, 5, and Elise Joele, 2. In 1967 he was student summer missionary for the Home Mission Board in Hawaii.

Ken Brookins has assumed the position as minister of music and youth of Easthaven Church, Brookhaven. He is a native of Panama City, Fla., and a graduate of Mississippi College. He was minister of music and youth at Pocahontas Church before moving to Lincoln County.

Brookins was welcomed to Easthaven with a surprise, old-fashioned pounding in the fellowship hall. The evening's refreshments consisted of biscuits, sausage and syrup served in a country atmosphere of oil lanterns, rocking chairs, and western hats. Ernest Sadler is pastor.

Walter A. Price assumed the pastorate of First Church, Fulton, on May 27. He is a graduate of Mississippi College (B.A. - 1969 and M.Ed. - 1972) and of Southwestern Seminary (M.Div. - 1979). He is married to the former Janet Jones of Tulsa, Okla.

Price



The Parkers

James E. Parker has moved to the pastorate of First Church, Okolona, going there from Oakland Heights, Meridian, where he had been for six years.

He graduated from Clay High School in Montpelier, Clarke College, Mississippi College, and Southwestern Seminary. He is completing requirements for the Doctor of Ministry from New Orleans Seminary, and expects to receive the degree in December of this year. His doctoral project is Ministry to Older Adults.

Parker served as moderator in Montgomery and Lauderdale Baptist associations. He and his wife, the former Dorothy Haggard of Louisville, have two sons, Kevin and Darrell.

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THE VILLAGE VIEW

FROM
Baptist Children's Village
P. O. Box 11308 Jackson, MS 39213

Rodgers To Farrow Manor Campus

T. Deane Rodgers, Assistant Executive Director of The Baptist Children's Village, has been appointed Interim Home Life Director on The Village's Farrow Manor Campus near Independence, succeeding David "Cotton" Foster, who has resigned, according to an announcement released by Paul N. Nunnery, the Village's Executive Director. Mr. Rodgers is already in residence and on duty on the Farrow Manor Campus where he will, according to Nunnery, live and serve for an indefinite period of time while continuing to discharge his normal duties as Assistant Executive Director of The Village. In his capacity as Interim Home Life Director of the Farrow Manor Campus, Mr. Rodgers will furnish resident, administrative supervision of the operation of the Village's "country-life" facility, and he will afford complete control of that facility, its staff and children.

In releasing the announcement, Mr. Nunnery expressed his regret at the loss of Mr. Foster to the staff, and his appreciation for the diligent service Foster rendered as the first Home Life Director on the Farrow Manor Campus. Nunnery also commented upon the Village's good fortune in being able to immediately replace Foster with an Administrative Supervisor such as Mr. Rodgers, who, according to the statement, brings maturity, training and experience to the task.

Mr. Rodgers has been a member of The Children's Village staff since July 1, 1970, and he has served as Home Life Director of The Village's Jackson Campus for almost 7 years before assuming his present position as Assistant Executive Director. Rodgers received his Master's Degree from Texas Tech University. He has, since joining the Village staff, acquired further training in group child care at the University of Texas at Austin. He has been certified in supervision of child care by the University of North Carolina in 1979 after two summers of

study in the group child care certification program offered by the school of social work at that institution.

Mr. Rodgers is married, with two adult children, both of whom live out of the state. From 1961 to 1965, Mr. Rodgers served as the first Director of The Village's Department of Music. While Mr. and Mrs. Rodgers will be living on the Farrow Manor Campus during his interim direction of that Campus, their permanent home is on The Village's Jackson Campus, and they are both active members of First Baptist Church in Jackson.

Friends of The Village and those interested in the Farrow Manor Campus, in particular, are urged to contact Mr. Rodgers at Box 168, Independence, Mississippi, 38638 or telephone No. 233-2155 in Independence for any required or desired service.

Summer Holiday Dates:

Mrs. Claire Nowlin, Director of Social Service, reminds Village friends that summer holiday dates for children on the Jackson and Farrow Manor Campuses will begin at 9:00 o'clock A.M. on Friday, July 27 and will end at 5:00 o'clock P.M. on Sunday, August 12. Interested persons are urged to contact Mrs. Nowlin at telephone number 922-2242 in Jackson or by writing to her at Box 11308, Jackson 39213. Children living in our New Albany home will observe a different and more complicated schedule which has already been fixed by private arrangements with their hosts.



Annette Hitt, Director of Christian Education and summer missionary associates Barbara Smith and Dan Watson work on the Farrow Manor Campus.



Presenting Our Staff

Mrs. Gladys Sims, left, has been Housemother, Jackson Campus since Sept. 28, 1978.

Mrs. Helen Ham, right, has been Housemother, Jackson Campus since Jan. 15, 1977.

Activities:

Friends of The Children's Village at Pleasant Hill Baptist Church near New Albany, have informed us that the W.M.U. and Brotherhood of Pleasant Hill Church have scheduled a trip to Liberty Land, in Memphis, for all children and staff members on our Farrow Manor Campus for August 16. The entire campus population looks forward to this day of fun as guests of our Pleasant Hill friends.

Five of the older boys and girls who live on our Farrow Manor Campus have been allowed to accept part-time employment off the campus during the summer months. They will be allowed to spend, under supervision, a small amount of the money they earn from work, with the major part of their earnings being saved for them by The Village staff under Village policies which have been formulated over a long period of time as being in the best interest of children under care. Village young people are selected for privileged work opportunities on the basis of attitude and citizenship, age

and the availability of work opportunities.

All of us at The Children's Village are saluting and extending best wishes to recent Village graduates, Loretta Martin (from University of Southern Mississippi); and to Melvin Evans and Bruce Wilmer (Clinton High School). Loretta is currently seeking employment in her chosen field. Melvin is entering Hinds Junior College for his freshman year of study, continuing as a member of The Village "family," and Bruce has chosen to enter the Armed Services of this country.

The Children Are Saying:

After a recent session with a counseling leader on our Jackson staff, a group of pre-school and first grade children were being "taken to town for a treat" by the counselor, for whom they obviously feel great affection. The date was just before Mother's Day, so the busy chatter of the young children turned to parents, and to mothers in particular. In a teasing spirit, typical of children of their age, several asked the staff counselor who drove them, "What would you do if we were all your children?" The staff member's response was to this effect, "Oh, I don't know what I would do—I wouldn't have enough money to af-

ford so many children!" Some blocks after this conversation subsided and the group became rather quiet, the youngest child in the group turned to the counselor and, in great seriousness asked, "ARE you my mamma?" The counselor then gently explained that while she loved the child and was temporarily trying to help care for the child, she could not and would not attempt to replace the child's real mother. After a brief period of additional silence, the child responded, "I think you are my mamma—in God's own way!"

Vacation Bible School

Notes:

Under arrangements made by Annette Hitt, Director of Christian Education at The Children's Village, with the cooperation of Dr. Joe Tuten, Pastor of Calvary Baptist Church in Jackson and his staff, 100 different boys and girls from the Jackson Campus of The Baptist Children's Village were enrolled and attended Vacation Bible School at Calvary Baptist Church during June. Several staff members and a number of older teenagers from The Village also served in staff and teaching positions. Boys and girls on the Farrow Manor Campus attended Vacation Bible School activities at their "home churches," Mt. Zion Baptist Church in Independence and Bett Baptist Church. Recently, a member of the staff on the Farrow Manor Campus, in commenting upon the role which Mt. Zion Baptist Church and Bett Baptist Church filled in the lives of Village children, stated, "Perhaps the most important contribution of these good people has been to provide an atmo-

sphere in which our children are learning to cope for themselves with the inevitable social problems which they must confront in the public community. Because of the patience and understanding of leadership and membership in our host churches, our children don't feel so different."



Fun on the Farrow Manor Campus. A soft ball slugger.

Staff Members Needed

The Baptist Children's Village urgently needs to employ additional numbers of Christian adults for staff service in its child care ministry as houseparents. According to Paul N. Nunnery, The Village's Executive Director, a critical need for additional houseparent staff exists both on the Jackson Campus and the Farrow Campus of The Village. Interested persons are urged to contact either Nunnery or Henry M. Glaze, Jr., Home Life Director on the Jackson Campus at Box 11308, Jackson, Mississippi, 39213 or by calling 922-2242 in Jackson. North Mississippi persons who are interested may make contact with Mr. T. Deane Rodgers, The Village's Assistant Executive Director on The Village's Farrow Manor Campus at Box 168, Independence, Mississippi, 38638 or by calling Rodgers in Independence at 233-2155. The Village has a need for both single ladies and husband/wife teams, preferably between the ages of 30 and 55 years. Room and Board, adequate cash salaries, hospitalization and other attractive benefits are available, in addition to an opportunity to be of real mission service to children, without the necessity of previous training, which is offered "on the job."

FT. WORTH, Tex. — The \$8 million fund raising campaign at Southwestern Baptist Theological Seminary here has been reached one year ahead of schedule.

Announcement of the goal was made during the seminary's annual alumni gathering during the Southern Baptist Convention in Houston.

Total gifts and pledges to the Eight by Eighty campaign to date are \$8,009,379.76. Additional gifts and pledges will be added to the total until the end of the year.

The campaign was an effort to raise \$8 million by 1980 for capital improvements and endowment.

Eastabuchie

Pastor Retires

T. K. Ford, Sr., pastor of Eastabuchie Church since January 1963, retired on April 29, 1979. He was ordained by Temple Church, Petal, on Feb. 3, 1963. The Eastabuchie Church is the only church he ever served as pastor.

During the Ford ministry, the Eastabuchie Baptist Church built a new sanctuary and constructed an education building. In 1970, a new pastorium was completed. The buildings were dedicated debt-free and a note burning service was held on Dec. 24, 1978.

Ford retired, stating that the church needed a younger pastor to minister to the needs of the young people and young adults. An appreciation supper was given by the church in honor of Rev. and Mrs. Ford. John E. Jones, Jr., chairman of the deacons, presented them a cash love gift from the church. Coy Lowery, chairman of the deacons when Ford became pastor, presented Mrs. Ford with a bouquet of 16 silk roses.

O. H. Petty, assistant to the pastor, presented Ford an engraved plaque stating that by action of the church he was made pastor emeritus of Eastabuchie Church.

The Fords plan to continue living in Eastabuchie. They are making their home with their son, Gary, in his 90-year-old house and are now experiencing the frustrations, skill development, and joys of renovating it.

He is available as supply pastor and preacher.

There are no ugly women; there are only women who do not know how to look pretty. — La Bruyere

Just For The Record



NEW HOPE CHURCH IN LAWRENCE COUNTY had a ground breaking service June 10 for a multi-use fellowship building. Construction has already begun. Left to right are members of the building committee: Earl Catt, Mrs. Vonece Thames, Jerry King, Mrs. Lorraine Hyde, W. J. (Dub) Nelson, and Drew D. Blanton, pastor. (Photo by Lawrence County Press)

Hardy Church Starts Fund To Aid Ministerial Students

Hardy Church, Grenada County, has established a ministerial scholarship program.

On June 12, 1977 the members voted to start a perpetual fund to help ministerial students in need of financial aid. Special offerings have been taken each November to get the fund started. Also individual members and interested parties have given offerings to the fund as donations or memorials.

The fund has reached a proportion that will enable the church to present the first scholarship at the end of 1979.

The Scholarship Committee will present the name of the selected recipient to the church members prior to December each year. Application forms are available at the church located north of Grenada, Route 2. Applicants who write for forms are asked to enclose stamped, self-addressed envelopes.

Hardy Church was organized in 1840. The church had other names in its beginning - Antioch - Troy - Mount Paran. Early worship was in a log school until 1845 when a church building was erected. The earliest members had quarterly meetings for the purpose of praying for missions.

The first sermon preached on foreign missions by Pastor J. G. Hall was so forceful that \$20.00 was raised that day for foreign missions. Missions and service became the church's watchwords.

In 1880 the Ladies Missionary Society was organized with 14 women. From here the first Sunday School was organized. The women made and sold quilts and raised \$50.00 for missions.

The church records were destroyed by fire in 1890 and little was salvaged. Growth was small for some reason from 1890-1898. But under the leadership of Pastor A. A. Lomax, the church was revived until his death in 1907. In 1924 the church was so poor the members had to bring coal from home to have a fire to worship by.

Then in the period 1925-1940 a renewed interest arose. The records again were burned and in 1925 a new roll was started with only ten claiming membership.

Soon a Baptist Young People's Union was organized. The year 1935 found financially poor Hardy church asking the State Mission Board for assistance.

From then on Hardy Church has grown. In 1952 a new building was dedicated, in 1955 a new pastorium was built, and in 1960 an educational building was added. Then in 1975 a 30 x 60 foot fellowship and recreational building was completed.

Under the present leadership of Jim Gore, pastor, gifts to missions have grown. In 1977-78 the church gave \$11,822.00 to mission causes, which is 26% of its total receipts.

Hardy Baptist Church presently has a total of 199 resident members.

Teenagers of Hillsboro Church, Scott County, presented a Biblical play, "Four Fishers of Men," at the morning service June 24. The auditorium was filled. It was Teenage Day at Hillsboro, Herbert Eichelberger, pastor. Lunch was served at the church. Teenagers presented special music in the afternoon. Robert and Debbie Everett directed the day's program. One hundred and forty were present for Sunday School.

Rocky Creek Church, Lucedale, celebrated homecoming on Sunday, July 8. John Merck, and Percy Cooper, former pastors at the church, were guest speakers. Cooper, now retired, lives at Carthage. Lunch was served at the church. Robert J. Sanderson is the pastor.

The First Church, Pontotoc, sixty plus age group adopted the name "Keenagers" recently when they met to organize. Officers were elected on June 18 at an ice cream fellowship at Pontotoc Lake. They are: Mrs. A. M. Norwood, president; Mrs. J. T. Davis, vice president; Mrs. W. J. Baker, secretary and; Mrs. Tommy Hale, treasurer.

Faith Church Established In Starkville

A new Baptist church is being established in Starkville, with First Church as its mother congregation. Faith Church was constituted on July 1, an outgrowth of the mission chapel which First Church initiated in 1977.

The church will be meeting in the Bonanza restaurant temporarily. Meeting rooms for Sunday School and a large area for the worship services have been provided for by the management. Recently the church received as a gift five acres of land on South Montgomery Extension in a growing area of the city.

William Garrett, the pastor, served First Church of Starkville for six years as minister of education. He is a graduate of Stetson University, Deland, Fla., and the Southern Seminary, Louisville, Ky. He has served on church staffs in Texas, Kentucky, Florida, Georgia, and South Carolina. He was a high school basketball coach before call to the ministry.

Garrett

Pearls of Great Price

By David Michel, Pastor, Prentiss

A pearl is one of the most beautiful gems known to man. There is something about its subtle luster that attracts the eye and produces thoughts of warmth and grace. Perhaps the manner in which a pearl is formed adds to its value. It begins as a small irritant—a grain of sand, a piece of shell, or a speck of grit lodged in the soft, inner folds of a mollusk. There it is coated over with layer after layer of nacreous secretions called mother of pearl. Very slowly, over a period of years, the irritant is transformed into a lovely treasure.

Is a pearl not a picture of what God has done for us in Christ? He folded us into His arms of love while we were still irritating sinners, and He makes possible our transformation into persons of great value, if we will only abide in His love through faith.

Jesus used just such a metaphor to describe God's action in

Matthew 13:45-46:

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it.

We ordinarily think of this passage referring to the price we pay for a place in the kingdom, but God is actually the one who paid for our inclusion in salvation. Matthew's phrase "kingdom of heaven" is the equivalent of the "rule or design of God." It was God's design to see in mankind the potential for becoming a treasure of great price. In His grace He gave up the life of His only Son with the hope of redeeming mankind from worthlessness. Through His love, He transforms us from rebellious irritants into pearls of great price.



GA Day Camp At Arkabutla

Seventy girls of DeSoto Association attended the Day Camp held for them at Arkabutla Lake recently. The camp was for GAs' ages 6-8. Four teens from First Church, Olive Branch, assisted in the program, in fulfillment of a requirement to become Queens. These four were, left to right: Judy Turner, Norma Scott, Candy Payne, and Ann Harper. They sang with the guest musician, Rusty Eason, minister of youth at Carriage Hills Church, Southaven. Acel Stallings is the associational GA director.

First, Pontotoc Begins Mother's Day Out, And Library Story Time

The Preschool Division of First, Pontotoc has begun a Mother's Day Out Program on Tuesday of each week from 9 a.m. until 3 p.m. Under the direction of Mrs. Ronnie Henry, activities are planned for children toddler age through five years or first grade.

Each child brings a sack lunch and the church provides a beverage and a snack. Also in support of this program

the church has provided a swing set, sandbox, and additional toys.

Mrs. Hiram Palmertree leads a story time in the church library each Tuesday at 10 a.m. for children ages 3-8. Refreshments are served during this time, games are played, stories told and films shown. The children are given the opportunity to check out books for themselves from the children's section of the library.

Uniform Lesson

Courage to Speak Truth

by Ed North, First, Quitman
I Kings 22:1-40

The highlight of the SBC in Houston for me was the testimony of Russian Baptist pastor, Georgi Vins. Freed in an exchange involving two Soviet spies, Vins had spent five years in prison for the "crime" of preaching the Gospel.

He told of the spirit and courage of the persecuted church in his motherland. My heart broke as he described the purges under Stalin in which 25,000 Baptist preachers were imprisoned, and 22,000 died. But my spirit soared as he declared the boldness of Russian Christians in participating in such "illegal" activities as worship services, the printing of religious literature, and the religious training of young people. They do not yield to governmental pressure. They stand for the truth, no matter the consequences.

Vins and his companions in courage are modern descendants of the hero of our story, Micaiah. All we know about this prophet of God is found in this one, brief passage, but it is enough. He spoke the truth in an era of deception, and clung to the God of his fathers in a day of apostasy.

I. The Historical Setting (I Kings 20:1-34; 22:1-4)

Benhadad, king of Syria, attempted two invasions of the Northern Kingdom only to be thoroughly trounced by the armies of Ahab (20:1-30). The terms of the peace settlement included Benhadad's promise: "The cities which my father took from thy father, I will restore" (20:34). Apparently the promise was fulfilled, with the exception of Ramoth-gilead. Ahab determined to take what belonged to him with the aid of Jehoshaphat, king of Judah (22:1-3).

With a cooling of the initial hostilities between Israel and Judah, the two countries had entered into an alliance based on a political marriage (Ahab's daughter and Jehoshaphat's son, II Kings 8:16-18) and military cooperation. Israel's dominance in this alliance is evident in the role Jehoshaphat played in the battle with Syria (22:4, 30-33).

II. The Prophetic Ministry (22:5-28)

Jehoshaphat agrees to cooperate in the venture against Syria, but, probably as a matter of form, asks for confirmation from God. Ahab gathers the

prophets of the court together to inquire about the wisdom of battle over Ramoth-gilead.

These 400 men misunderstood the nature of the prophetic ministry. They were committed to telling the king what he wanted to hear. This is the temptation God's servants always face whether they stand before an Oriental ruler, a Russian communist official, a Baptist congregation, a social club, colleagues at work, a peer group at school, etc. It is always easier to "tell them what they want to hear." Even Jehoshaphat sensed that these "hirelings" were not speaking the truth from God (v. 7).

There was only one man in all of Israel who understood what it meant to be a prophet of the Most High, Micaiah the son of Imlah. Against his better judgment, Ahab sends for him. What follows is such a classical illustration of the prophetic ministry that I want to set it down in outline form.

- (1) A prophetic word from God is called for in times of crisis (v. 9).
- (2) The prophet is always under pressure to harmonize his message with popular opinion (v. 13).
- (3) False prophets yield to secular pressure and compromise the truth (vv. 10-12).
- (4) The true prophet speaks only what he receives from the Lord (v. 14).
- (5) Truth which condemns is not welcomed by the one it condemns (vv. 15-18).
- (6) False religionists are more antagonistic toward the true prophet of God than total pagans (vv. 19-25). Note: The concept that God had put a lying spirit in the mouth of the false prophets to deceive Ahab is a reflection of an early Hebrew belief that all is of God. Later development clearly distinguishes between the work of evil spirits and the Spirit of God.
- (7) Persecution is often the lot of the one who has the courage to speak the truth (vv. 26-27).

III. The Fulfillment of Prophecy (22:29-40)

The true test of prophecy is its fulfillment. Micaiah had prophesied Israel's defeat in battle (v. 17) and

Ahab's death (v. 28). Despite the combined military might of Israel and Judah, and Ahab's efforts at deception (v. 30) those prophecies came true.

One of the most intriguing elements in this account is the certainty of God's judgment. Although Jehoshaphat was dressed in Ahab's robes he escaped (vv. 32-33), because he was not under heaven's death penalty. Disguised as a common soldier, Ahab met an ignominious death when a Syrian warrior "drew his bow at random" (v. 34). God's judgment is inescapable. The circumstances surrounding Ahab's death represent the fulfillment of various prophecies (see also 20:42; 21:19).

Micaiah was vindicated! He stood in the lonely spotlight of truth and bore the fury of condemned kings, but, in the end, both he and the truth prevailed. That is all we know of him, but it is indeed enough.

The dramatic experiences of men like Micaiah and Vins may never come to us, but the courage to speak the truth, verbally and non-verbally, is integral to effective Christian living. Our message must never be one to make people feel good, but one to help them be good. Ahab heard what he wanted from the false prophets and it cost him his life. Friends, family, neighbors, a nation need desperately to hear, "Thus saith the Lord."

The solitariness of Micaiah in his ancient episode strikes a responsive chord in the heart of many of God's children. There is such a startling loneliness about the truth! But across the centuries of the Faith, solitary men — Abraham, Moses, Elijah, Amos, Martin Luther, John Wesley, Dietrich Bonhoeffer, Jesus, the list is beyond me — have made the difference. When you and I stand for the truth, we are not alone, we are in grand company. And, even in the most difficult trials, the attentive ear catches the "sound of sandals feet," and the sensitive soul feels His Presence.

Abidjan, Ivory Coast — French-language Baptist churches in the Abidjan area, represented by 28 persons from 11 churches, organized the first Baptist association in the French-speaking churches of the Ivory Coast recently in a meeting at the Trechville Baptist center.

Life and Work Lesson

Getting Started

As A Christian

By W. Thomas Baddley,
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Acts 9:19b-31

During the crusade in Las Vegas, Nevada, Billy Graham was interviewed by Phil Donahue on his nationally syndicated television show. Graham was asked about the large number of recently "born-again" personalities who were receiving recognition. He responded that he felt that most of these new converts needed to mature and grow more before becoming national spokesmen.

The one exception he noted was Charles Colson of Watergate fame. Not only has this man's life been changed by being born again, but he has consistently shown rapid Christian growth and effectiveness in ministry. Sometimes new Christians live the rest of their earthly lives "getting ready" and never serving. Others jump into service and ministry with maturity and equipping. Each individual must follow God's leadership in discovering the "where" and "how" of getting started as a new Christian.

In our text for this lesson, Paul "gets started." Let's try to see how Paul got off on the right foot, and how we might both get started ourselves and help other new Christians, too!

I. A NEW SELF-PERSPECTIVE (vv. 19-22)

Paul's determined persecution of Christians vanished when he met Christ. He recognized that these acts were wrong. The letters of introduction to Jewish anti-Christian leaders were discarded and replaced by fellowship with Christians. He saw himself and his needs differently:

(1) "... he was strengthened" (v. 19). Paul saw God's new task for him, and realized that he needed physical strength to carry it out. The work of God on this earth requires physical strength and stamina. In addition to the strength from the Holy Spirit, God expects us to be good stewards of the physical bodies he has given us.

(2) "Then was Saul several days with the disciples who were at Damascus" (v. 19). New Christians (and those who have been a Christian for a long time) need the support, influence,

and nurturing of other Christians as friends. They helped him get started on the journey of Christian living.

(3) "And straightway he preached Christ in the synagogues, that he is the Son of God" (v. 20). Included in the task Jesus gave the disciples in Matt. 28:19-20 is the command that each disciple should lead others to discipleship, lead them to obedience (baptism) and lead them in learning. A Christian who learns the truth of God's Good News quickly realizes that in addition to being a learner he must also be a disciple leading others, who will disciple and lead others, who will disciple and lead others, etc. Paul, who had always been an intellectual, was an able and apt student who soon began learning and teaching all that He understood of God's plan of love to man through Jesus. The synagogue was the worship center for Jews and Christians alike. As a Christian, Paul now saw how all the Scriptures pointed toward Jesus. The persecutor, in a new perspective, had become the preacher, with great effect.

II. A NARROW ESCAPE (vv. 23-25)

The popularity and effectiveness of this obviously converted man did not go unnoticed in the Jewish community. Those who rejected Jesus now set themselves to the task of eliminating the new preacher. Now, the persecuted Paul had to flee to save his own life. Our own Mississippi Singing Churchmen told of a roadblock in Madrid during their recent mission trip that backed up traffic for several miles. They were searching every vehicle for fugitives from justice. Paul faced "road blocks" at every gate of the walled city of Damascus. The only way he could escape was by being lowered from the top of a wall in a basket.

III. A NOTICEABLE CHANGE (vv. 26-30)

Paul returned to Jerusalem a changed man. Whereas, he had sought the high priest for authority to persecute, now he sought the apostles wherein he could learn more. Sometimes, however, news doesn't travel fast. Paul found a group of suspicious Christians who remembered all too well the vigorous persecution, but had

not heard about the glorious conversion. As always, when it is God's will, He provides a way. In this case, the "way" was a respected believer who stood up for Paul. Barnabas (The Encourager) vouched for Paul. His stand gave Paul the chance to learn from and speak to the Jerusalem Christians. The change was noticeable.

Paul never was content to communicate the Good News only to those who already knew it. Instead, he reached out to his old circle of friends and to the Greeks of this cosmopolitan city. Ag. n. those who rejected Jesus sought to slay Paul, and he was forced to flee, this time to Caesarea and from there, home to Tarsus.

IV. A NOTABLE PEACE (v. 31)

God agitates and bothers us when we become lethargic and apathetic. Conflict and strife often are necessary to bring healing to festering problems in a congregation, but the greatest growth usually occurs during the time of peace and harmony. Now the churches had "rest." So, they were edified (built up internally); were reverent (walking in the fear of the Lord); were protected and strengthened (walking in the comfort of the Holy Spirit); and increased numerically (multiplied).

God is still using disruptive folks like Paul. New Christians who seemingly naively stumble into problems may just well be directed by God's hand to stir up lazy Christians toward getting the job done. After all, it's God who is getting them started.

Off The Record

Customer — "I'll have some raw oysters, not too large nor too small, not too salty nor too fat. They must be cold and I want them quickly!"

Waiter — "Yes, sir. With or without pearls?"

Bobbie was in a store with his mother, when he was given a stick of candy by one of the clerks.

"What must you say, Bobby?"

"Charge it," Bobbie replied.